

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXIII. No. 6.

FRIDAY, February 8, 1957

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

The Downward Pull of Sin

By Methodist Evangelist Sam Jones
Died October 15, 1906 after winning multitudes

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—Jas. 1:13-15.

There are two words in our language, and they belong exclusively to the Sacred Scriptures. The one is "holiness," and the other is "sin." These two terms cover the field on both sides of the moral world. This term "holiness" comprehends the very nature of God, and is the very ultimatum of all that is good. The term "sin," which is the opposite to holiness, covers all that is wicked and depraved and devilish and infernal in this world and in the world to come. Holiness is honor and manhood, and peace and Heaven; sin is misery, unmanliness, wickedness, degradation, death, damnation.

Now this text before us teaches us that when sin is finished it bringeth forth death. And I want to talk to you particularly along the line of sin getting in its work; and after all a man needs no Bible, no preacher, no theological book nor dissertation to teach him that holiness is elevating, and that sin demoralizes and deadens, and dooms and damns. I can walk the streets of your city and see it written in living characters in the countenances and lives of men and women who can talk it out stronger than I can, stronger than an angel could speak it out. Sin will ruin a man; it will ruin a city; it will ruin a world. Sin will demoralize a man; it will demoralize a city; it will demoralize a world. Sin will damn a man; it will damn a city; it will damn a world. And it is the only thing in the universe of God that will do it. Disappointments sadden us, and death in our homes bereaves us, and financial depression may harass us; but I tell you, my countrymen, sin is the only thing in the world that ever touched a character to demoralize it or hurt it or ruin it.

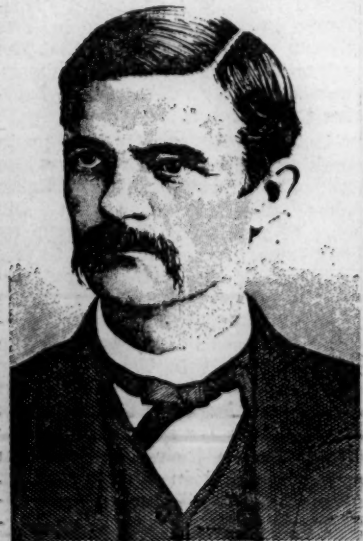
I was talking to a young man today. He said to me, among other things:

"I haven't lived right, and I have lost a position in this city and places in this city on account of reports about me."

And I looked at him, and I said:

"Oh that I could lead every young man in this world to see that character is what he most needs to bottom Heaven on, and to bottom position on, and to bottom place on in this world."

Oh that I could show every



Rev. Sam Jones

boy that character outranks everything; and that whatever he does wrong is cutting the grit from under his character and thence from under his position, and finally from under his existence, and he drops the everlasting, hopeless drop that lands him in despair.

God's Commands Are for Our Good

I wish we could rid ourselves of the idea that it is wrong to steal just because God said it is wrong, or wrong to tell a lie because God said it is wrong, or wrong to get drunk because God said it is wrong. Brother, listen to me: A thing is not wrong because God said it is wrong. It is not wrong to steal simply because God said it is wrong to steal; but God said, "Thou shalt not steal," because it is wrong to steal. It is not wrong to tell a lie simply because God said it is wrong. God said, "Thou shalt not bear false witness;" but it was wrong to do it before God spoke

it, and He spoke it because He ought to guard and protect you against the thing that cuts the grit from under your manhood and your character. And, after all, the Lord God is but a picket fence around the pitfalls of the Devil.

I was in a large pasture some time ago where cattle and horses were grazing, and I saw down near the center of the pasture a high picket fence, a circular fence. I said to the farmer:

"What have you that fence there for? Is that a graveyard?"

He said:

"No sir; let's walk down there."

We walked down, and when we walked up to the fence I saw that he had fenced one of those great sink holes or pits probably fifty feet deep. I said:

"I see now; this fence is to keep the cattle and colts and horses and calves out of that pitfall."

He said:

"That's just it."

And the Ten Commandments and the moral precepts of the Bible, brother, are just nothing more to your soul than picket fences around the Devil's pitfalls, and God Almighty put them up there

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Article IV on "Why Our Churches Do Not Win Souls"

We Shun God's Proven Means in Soul Winning

By Evangelist John R. Rice

In former articles on "Why Churches Do Not Win Souls," we have shown, first, that contrary to the scriptural plan, soul winning is not the main program and activity of most churches; second, that the preaching fails to get unconverted hearers, fails to convict and convert them, and that preaching does not generally make soul winners of Christians; and third, that the doctrinal emphasis in our churches is not generally conducive to soul winning. Now we call attention to the sad fact that churches often shun God's proven methods and means in soul winning. Churches fail at soul winning because they stubbornly refuse to use the means God has ordained and blessed in soul winning.

Methods have to do with soul winning just as doctrines have to do with soul winning. A useful teacher must know the content of the subject he teaches, but he must also know methods of teaching. So, in teacher training colleges, much is made of the technique of teaching, of the devices of teaching. Under what circumstances is the lecture method better? When is the question and answer method more desirable? What part do laboratory experiments, the project method in manual training or domestic science, or field trips in botany, have to do with the subject? You

see that how to teach is nearly as important as what to teach.

In the matter of soul winning, doctrines and methods are closely connected. One sometimes fades into the other, and doctrines are involved in methods. And many churches do not have souls saved because they shun the methods proven effective in soul winning.

I. A Prejudice Against Evangelists and Revivals Makes Barren Churches

There are many criticisms of evangelists. We cannot go into them now. Suffice to say that the same criticisms are made of evangelistic pastors. Pastors might just as justly be accused of being mercenary as evangelists. Some evangelists have brought reproach upon the cause of Christ, just as some pastors and some laymen have. Actually God still has the evangelist in his plan. Ephesians 4:11 names evangelists as an order in the ministry, after apostles and prophets, but before pastors and teachers. Timothy was commanded, "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). God really calls evangelists. God really needs evangelists. He says, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

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GOD'S MIGHTY Love

By Evangelist Joe Miller

Maple Avenue, Camp Hill, Pennsylvania

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

I believe this verse has been used to the salvation of more people than any other verse in the Bible. It was this verse that God used to impress D. L. Moody with His mighty love. Moody carried this message until he shook the



Evangelist Joe Miller

world with it and laid thousands of living trophies at Jesus' feet.

I read once of a young man who attended one revival meeting after the other for years. His mother and father would always prevail on him to "go to the altar," and although he did, he was never truly born again. One day while attending a Bible school, the professor assigned the third chapter of John to be read in preparation for the next day's classwork. The young man thought he had heard that chapter so often, he could almost recite it from memory and surely he didn't need to read it again. However, before class he thought he had better scan through the words, fearing that the teacher might give a surprise test in class that day. He sat down near a large tree on the campus. As he read he came to verse 16 and somehow that verse stood out on the page different than it ever had before. "God so loved the world." As he read he thought, "Why that takes everybody in, even me." "That he gave his only

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Word-for-Word INSPIRATION of the Bible

By the Late Evangelist, Dr. R. A. Torrey

(Here are great and vital questions on the inspiration of the Bible asked the great scholar and evangelist, associate of D. L. Moody. Trained at Yale and German universities, Dr. Torrey was superintendent of Moody Bible Institute, set up the Bible Institute curriculum which is the pattern for such institutions to this day. He also was co-founder of the Bible Institute of Los Angeles.)

Do you believe in the verbal inspiration of the Bible?

I do. That is, I believe that the writers of the various books in the Bible were guided by the Holy Spirit, not only in the thought to which they gave expression but also in the choice of the words in which they expressed the thought. They "spoke from God, being moved by the Holy Ghost" (II Pet. 1:21, A. R. V.). It was the Holy Ghost who spoke (Heb. 3:7; 10:15, 16; Acts 28:25). The word uttered was His word (II Sam. 23:2, A. R. V.). The very words used were the words which the Holy Ghost teaches (I Cor. 2:13). Nothing could be plainer than Paul's statement—"In words which the Spirit teacheth."

The Holy Spirit Himself anticipated all these modern ingenious

but unbiblical and false theories regarding His own work in the apostles. The more carefully and minutely one studies the wording of the statements made in the Bible, the more he will become convinced of the marvelous accuracy of the words used to produce the thought. To a superficial student the doctrine of verbal inspiration may appear questionable or even absurd, but any regenerated and Spirit-taught man who ponders the words of Scripture day after day and year after year will become increasingly convinced that the wisdom of God is in the very words used as well as in the thought which is expressed in the words.

It is a very suggestive fact that our difficulties with the Bible rapidly disappear when we come to notice the precise language used. The change of a word or a letter, of a tense, case or number, often times lands a person in contradiction or untruth; but by taking

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R. A. Torrey

THE EDITOR'S Notes

by John R. Rice

My heart has been touched recently by the pleading words of the Apostle Paul to the Christians at Corinth. He said:

"Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you."—II Cor. 7:2, 3.

Great was Paul's boldness; he seemed to fear neither man nor Devil, and he would not swerve from duty and conviction, though it meant imprisonment, ostracism, and finally the headman's ax at Rome. Yes, he was bold, but how pleading and tender he was with those he counted his little children, those he had won to Christ. He loved them; he said, "Ye are in our hearts to die and live," and he pleaded gently with them, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man."

O beloved readers of THE SWORD OF THE LORD, we beg you to take us into your hearts! We beg you to receive us in the Lord. God knows how earnestly we have tried to be a blessing, to save the souls of men, to strengthen the weak and the feeble knees, to lift up the hands of the fallen, to point out the riches and blessings God has for His saints. How we have labored to help guide people on the right road to soul winning. We have labored, without asking any reward, to be a blessing.

Therefore we beg you, beloved readers, to receive us in the Lord. Put this editor in your prayers every day, we plead! Read with a kindly heart the things prepared with such labor and love, and prayer.

We do not ask that you shut out other men of God and other works of God from your love, your prayers, your support. We simply want to be received as God's man, and this work to be received as God's work and to take its place in the prayers and love and support of God's people. We know that we are right to ask your prayers. And we feel, too, that most readers should put the Sword of the Lord in their plans for some regular gift, whether large or small, to the glory of Christ.

We do not say you should shut out any good work of God. We do not say that we are the only work that God would have you pray for and love and recommend and support financially. But surely the Sword of the Lord has a claim on Bible-believing, soul-winning Christians. So we plead with Paul, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." And you, too, as we have said before, "are in our hearts to die and live with you."



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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 131 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

HEAR THE BEST

Soul-Winning Preachers

Tremendous conference on revival and soul winning sponsored by THE SWORD OF THE LORD, and famous Miller Road Baptist Church

March 10-17, 1957

Garland, Texas

Miller Road Baptist Church, Rev. Jack Hyles, pastor

Free rooms for ministers and wives.

Here is the opportunity thousands of men have wished for. Come to Texas for this eight-day conference on revival and soul winning. Great Bible preaching by famous Christian leaders, a clinic on how to build a soul-winning church, how to be filled with the Spirit, how to get your prayers answered, how to win souls. Pastors, evangelists, Christian workers will want to take advantage of this opportunity.



Lester Roloff



Jack Hyles

Miller Road Baptist Church, Rev. Jack Hyles, pastor, Garland, Texas, will be glad to furnish rooms for ministers and their wives. Your reservations are made at once. Meals are available at reasonable cost. Garland is a suburb of Dallas, Texas, and is available by plane, train, and bus from all over the nation.

The speakers will include the following:

Dr. Bob Jones, Sr., founder of Bob Jones University, famous evangelist, one of the most moving and powerful men of God of our generation.

Dr. John R. Rice, editor of THE SWORD OF THE LORD, author of books and pamphlets published in some 18 million copies, and 23 or more languages, who has held city wide campaigns in Chicago, Buffalo, Cleveland, Seattle, etc.

Dr. Joe Henry Hankins, famous Southern Baptist evangelist and tremendous preacher who moves the heart as well as the head. He has been used in large campaigns over America.

Rev. Jack Hyles, pastor of Miller Road Baptist Church, Garland, Texas.

Dr. Lester Roloff, widely known strong evangelist of Corpus Christi, Texas, loved by multiplied thousands of radio listeners.

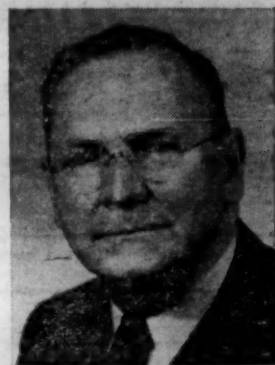
Miller Road Baptist Church is one of the most successful soul-winning churches in America, baptizing some 700 converts in the last twelve months. Those who want the kind of preaching, Sunday School organization, visitation program, and informal services essential to a tremendous soul-winning church will be thrilled.

The music will be tremendous. Singing by Bill Harvey; heartwarming duets by Dr. Rice and daughter. There will be new songs, choruses, you never heard before but will remember always.

These eight thrill-packed days can be times of rededication, enlightenment, with new endowment of power. They can be times of great spiritual refreshing by God's mercy. We urge all who can to come, even hundreds of

miles, for the eight days or each as long as he can stay. Services three times daily except Monday and Saturday when only the strong double evening services will be held.

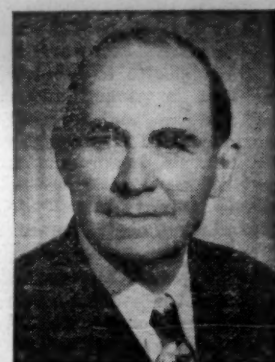
Pastors, evangelists, missionaries, do not delay! Write Pastor Jack Hyles, Miller Road Baptist Church, Sixteenth Street and Miller Road, Garland, Texas, to reserve free room for a minister and, in some cases, for ministers' wives.



Bob Jones, Sr.



John R. Rice



Joe Henry Hankins

Shall We Recommend an Evangelist for You?

The Sword of the Lord has a group of splendid, godly, proven, soul-winning evangelists. These men are vigorous, unselfish, true to the Word, and most carefully selected and proven. These men are making engagements for the year, and we would be glad to recommend some man to any pastor or church or committee who wants to plan for revival and evangelistic services.

And besides these men who work on the Sword Staff, we know the

best soul-winning evangelists in America, have regular reports of their revival campaigns, and know their doctrinal position, their methods, and requirements. We would be glad to recommend other evangelists besides these on our Staff, when we can help. Write us if we may suggest an evangelist.

Did You Get Your 1957 Calendar?

The Sword of the Lord would be glad to send you an attractive calendar pack which you may set on your table, mantel, or kitchen shelf. Each month a new verse of Scripture is presented. When the month is over, the January calendar is removed and you find it to be a self-addressed envelope on which we pay postage, in which you may send any offering you like to the Sword of the Lord. If you want one of these Sword calendar packs, please write at once. We will send it without cost.

Why Not Put the Sword of the Lord in Your Will?

A godly man wrote us the other day, saying that he was remembering the Sword of the Lord in his will. His investment in apartment houses will care for him while he lives. After his death, in a proper manner some of his money will come to the Sword of the Lord to help carry on this nonprofit Christian business, spreading the Gospel around the world. Let this be a suggestion to spiritually minded Christians. We will gladly offer further suggestions upon request.

Meet Us in Garland, Texas, March 10-17

We trust you will read the announcement of the great Sword of the Lord Conference on Revival and Soul Winning to be held at Miller Road Baptist Church, Gar-

land, Texas, eight days, March 10-17. Speakers include Dr. Bob Jones, Sr.; Dr. Joe Henry Hankins; Evangelist Lester Roloff; the pastor, Rev. Jack Hyles; and this editor, John R. Rice. There will be tremendous music. The Miller Road Baptist Church offers free rooms to pastors and their wives and, in some cases, to other members of the family, if you will write at once for reservations. Say when you will arrive, how many will be in the party, and when you will leave.

Garland is a suburb of Dallas, and so this conference is easily accessible by plane, train, and bus from everywhere in the States. Will you meet me in Texas, March 10-17? A spiritual rejuvenation, a great stirring of heart, the breaking out of revival in our spirits will be the result, by God's mercy, we trust. Write at once to reserve a free room if you are a pastor. Address Rev. Jack Hyles, Miller Road Baptist Church, 16th Street and Miller Road, Garland, Texas.

Our Friends, the Advertisers

We have just looked through a Christian magazine supposed to be fundamental and premillennial. We see advertised the Revised Standard Version of the Bible for which we will not accept advertising. We see advertised a Jewish radio preacher whose work, we fear, is not worth the extravagant appeals for funds which he makes, compared to what the same money would do in other lines of Christian work. We cannot accept his advertising. In this week's issue of THE SWORD OF THE LORD we have deferred a \$500 ad, waiting to see if the company meets our very strict standards for the benefit of our Christian readers. You see, not everybody can advertise in THE SWORD OF THE LORD.

This week we are turning down an ad for a preacher who wants

work. I think the man is all right, but it is generally not the best idea for preachers to have paid advertisements, and if we should have a policy of accepting paid advertisements, then where would we draw the line? We feel that the best evangelists ought to be mentioned in THE SWORD OF THE LORD for the good of the cause of Christ, without price, and we consistently spend many thousands of dollars worth of space promoting the work of good evangelists. Privately, we help many pastors and other Christian workers to get positions, but we do not think it wise to accept advertisements from preachers who want pastorates or from evangelists who want revivals. To accept pay would set a standard whereby we fear we might thus recommend some men who are not as worthy as others, and we might fail to recommend freely others who deserve it.

We think you can have confidence in the advertising in THE SWORD OF THE LORD and that the advertising of Christian schools, publishers, etc., does a real service to our readers.

But you can greatly help us in making advertising worth while to our advertisers. Advertising pays about one fourth the cost of publishing THE SWORD OF THE LORD. We feel it ought to pay one half of the cost. Without advertising, the subscription price would have to be raised considerably. So we ask you to read the advertisements in THE SWORD OF THE LORD, to write for information concerning anything that interests you, and so let advertisers know that you see their ads, that you are interested in their products. We think it will be to your advantage to patronize these advertisers when possible, and we earnestly urge you to investigate the

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Program, Sword of the Lord Conf., Garland, Texas, March 10-17, 1957

SUN. MAR. 10	MON. 11	TUES. 12	WED. 13	THURS. 14	FRI. 15	SAT. 16	SUN. 17
Sunday School 9:30 A.M. to 10:30	John R. Rice	Hankins	Jack Hyles	John R. Rice	Bob Jones, Sr.	John R. Rice	Sunday School
Intermission 15 Minutes							
Pastor Jack Hyles 10:45 A.M. to 12:00	Hankins	Roloff	Hankins	Bob Jones, Sr.	John R. Rice	Bob Jones, Sr.	John R. Rice
Intermission 15 Minutes							
Sunday 7:30 p.m. 6:45 P.M. to 7:45	John R. Rice	John R. Rice	Hankins	John R. Rice	Bob Jones, Sr.	John R. Rice	Sunday 7:30 p.m.
Intermission 15 Minutes							
John R. Rice 8:00 P.M.	Hankins	Roloff	John R. Rice	Bob Jones, Sr.	Jack Hyles	Bob Jones, Sr.	Sr.

Did Bishop Oxnam Call God a Dirty Bully?

Maryland Methodist Minister Says Jesus Did, too, Repudiate Parts of Old Testament; Thinks Some Fundamentalist Tenets "Mistaken or Exaggerated." Accuses Editor of Misrepresenting Bishop Oxnam and Nels Ferre

By the Editor

It is most difficult for one to put aside bias and personal preference in weighing evidence. For example, the Apostle Paul, by divine inspiration, says that "... blindness in part is happened to Israel ..." (Rom. 11:25). The Jews reject Christ, not because there is insufficient evidence that He is the Messiah, the Christ of God, but because of a burning prejudice against Him, and in favor of the rabbis and the traditions handed down to them.

So some denominations sprinkle babies and call it baptism. They did not get this from the Bible. It is simply a denominational tenet, held by some churches which came out of Rome and brought with them the Roman Catholic practice of sprinkling babies. Rome teaches that there is saving power in the rite. Many Protestant groups which now repudiate the Roman doctrine still retain the Roman practice. It is upheld, not by the Scriptures, but by denominational prejudice and pride and bias.

A sectarian bias makes it so a Southern Baptist can hardly believe that Southern Baptist Seminary has had out-and-out enemies of the historic Christian faith to speak and teach their heresies in

the Southern Baptist Seminary at Louisville, including Nels Ferre and, more recently, Robert McCracken of Harry Emerson Fosdick's Riverside Church in New York; that they use Goodspeed's *Introduction to the Bible*, with the modernistic position; and that some professors are much influenced by Barth and the neo-orthodox position. And when these facts are proved, they cannot believe that the authorities committed there errors knowingly. They cannot believe that the dances at Stetson University, at Furman University, and at some other Southern Baptist schools, are typical, are condoned and a regular part of the setup at these Southern Baptist schools.

Even more so, a Methodist minister, required to take training in a modernistic school, or to read a series of modernistic books before he can be a Methodist pastor, required to be subject to unbelieving bishops and to support a program involving the spread of modernism and socialism, including missionaries and schools which deny the deity of Christ and the principal fundamentals of the

Christian faith—that same minister finds it almost impossible to take an unbiased attitude in any discussion of modernism in his own denomination.

A man may be a Bible believer, but if he has already committed himself to be a friend and supporter of infidels in his own church, he will make excuses for the unbelief of the system from which he gets his bread and butter, his honor, his position.

This bias and sectarian viewpoint is always stronger in a closely knit episcopal organization. In denominations where the local congregations own their own property, call their own pastors, and decide things by majority vote of the local congregation, a pastor may be independent, may speak his own mind, may support only the things he feels led of God to support. But a pastor who is appointed by a bishop and whose promotion or continued ministry is entirely dependent on the whim of denominational leaders who themselves do not believe the Bible cannot maintain his job and be outright in opposition to modernism. Either in his own mind he must excuse the modernism of his leaders, or he must break with the denomination's modernistic leadership and lose his position. The iron-handed rule of modernistic bishops in such a denomination closes the mouth of preachers, even good men, against any adequate protest and campaign against modernism and unbelief.

This matter is sadly brought out in the correspondence a Methodist minister in Maryland had with the editor. We do not give his name, first, because we do not have his permission and would not cause him personal harm or grief, and second, because his case is so typical that the answer to him is the answer to many others.

A Pastor Says That Oxnam "Neither Said nor Implied" That the God of the Bible Is a Dirty Bully

November 3, a pastor in Maryland wrote the editor, challenging my report on Bishop Oxnam's statements as carried in the book, *Preaching in a Revolutionary Age*. Here are some paragraphs from that letter:

"About a year ago you published your 'Dirty Bully' article. You cited Oxnam's story of the boy who, from hearing certain Old Testament passages, formed a concept of God as a cruel tyrant who would arbitrarily punish the innocent for the sins of others. Frightened by this idea, he sought comfort from his father, using the phrase in your title to express his revulsion from seeming injustice. Oxnam remarked that it was not surprising that an honest boy should recoil from such a concept. A few lines below you say that Oxnam says the God of the Bible is a dirty bully, something he neither said nor implied. He did indicate that the idea that God is unjust and cruel is a mistake. The remainder of that article did not restore my confidence in your use of evidence concerning some one whom you wish to injure.

"Several times you have attributed dishonesty or venality to ministers who have not actively declared their belief in some of those doctrines which you call fundamental. Some are absolutely convinced after a careful study of all the evidence that one or more of these tenets is mistaken or exaggerated. Whatever we may think of their judgment, what right have we to impugn their motives? In almost fifty years that I have been a Methodist preacher, I have known a number of earnest young men who were groping through honest doubt in quest of the truth

"In this discussion you say that Jesus never contradicted the Old Testament. Citing certain verses of Matthew 5, you say that he enlarged and expanded the meaning It seems to me that verse 32 does more than expand the meaning of Deut. 24:1-4 Twice in this article you cite Matt. 4:4 and once Luke 4:4 and Deut. 8:3, declaring that these texts certify that every word of the Scripture proceeded from the mouth of God. That is not said nor implied by any of these verses. I cannot see in this a sophistry to make out a point. It is distortion."

Please notice some of this minister's statements:

1. He says that Bishop Oxnam "neither said nor implied" that "the God of the Bible is a dirty bully."
2. He defends unbelievers who "are absolutely unconvinced after a careful study of all the evidence that one or more of these tenets [of the historic Christian faith, he means] is mistaken or exaggerated."
3. He thinks that Jesus did contradict the Old Testament.

4. He denies that Matthew 4:4, Luke 4:4, and Deuteronomy 8:3 teach that "every word of the Scripture proceeded from the mouth of God."

The Editor Answers

Dear Brother ———:


"I appreciate your kindly letters and it seems to me there is a difference of viewpoint which will make it necessarily impossible for you to understand the attitude of THE SWORD OF THE LORD as long as you retain that viewpoint.

"I admit, as you say, that 'some are absolutely convinced after a careful study of all the evidence that one or more of these tenets (Bible doctrines) is mistaken or exaggerated.' Now I do not say that a man is dishonest or that he has wrong motives simply because he does not believe the Bible and because he opposes some Bible doctrines. I accuse him of dishonest motives when he then solemnly vows at ordination that he will defend and promote the Articles of Religion of the Methodist Church, when he does not do it. If he did not intend to keep his vows, he ought not to have made them. When he decides to renounce his vows, then he ought to publicly say so and get out of the ministry. I think a man has a right to be an unbeliever in the Bible if he wishes, but he has no right to claim to be a Christian in the historic Christian sense, and to deceive common people and get their money, when he denies these fundamentals of the faith. I do not deny Bob Ingersoll and Tom Paine the right to be infidels. But I will accuse them of dishonesty if they claim to be Christians while they hold their same position.

"Now your viewpoint necessarily precludes you from understanding me. If you were ever to admit what I am saying in your own mind, then you would be accusing yourself for staying in the Methodist Church, supporting unbelieving bishops, supporting schools that break down faith in Christ and the Bible, spreading literature which directly contradicts the Methodist Articles of Religion. But your life, your profession, your income, your friends, are all tied up in the Methodist Church. You feel that these things cannot be so bad. So you deny that Bishop Oxnam believes what he plainly publishes that he believes. He says he does not believe the Old Testament, that its moral standards are not acceptable to the modern mind in this 'revolutionary age' by which he means an age that is going over to communism and socialism, against the historic Christian position.

"The fact that my position not only in doctrine, but in defense of (Continued on page 12)

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Dr. Bob Jones
SAYS:

Some time ago I was out in Los Angeles and saw one of our Bob Jones University preacher boys who married one of our girls. A few days ago I had a letter from this fine young minister from which I quote a paragraph: "Enclosed is my personal check for \$100, which is some of the Lord's money. I know I cannot put it in any better place where it will be used to a more glorious cause than through the testimony of Bob Jones University and the fervent evangelistic Gospel fires which burn there."

It is a compliment to Bob Jones University and also to this young preacher that his heart responds to the emphasis of the school of which I am the founder and my son the President. Many of you who read this know some of our Bob Jones University students. We

know that most of them are loyal to the school and are faithful soul winners. Now, you folks who pray for Bob Jones University and who co-operate with us in lining up the right kind of students who can be trained for Christian leadership and who invest some of the Lord's money in the work of the school have a part in the ministry of the former students who are on many mission fields and those who are school teachers or business people or homemakers or preachers who are winning people to the Lord Jesus Christ in many parts of the world. Please let us hear from you. Thank you and God bless you.

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True Stories of Saving Souls Through Healing Bodies
By Dr. Paul White, Medical Missionary
in Tanganyika, East Africa

CHAPTER IV

Lutu

For the fifth time I pricked the primus stove and placed it on the table beside an aluminum pot and a tangle of white sisal fibre. The hospital Sister was pulling the fibre into strands eight inches long, dexterously putting them round her finger, and cooking them in the pot. She looked up at me, and smiled.

"I wonder how our friends at home would like this sort of thing?" She pointed to a reel of cotton on the table. "Wouldn't

there be a row if they thought they would be operated upon and sewn up inside with ordinary cotton?"

I turned over the reel.

"Mmm! But it's forty cotton, best quality, super strong, and all the rest of it."

"Yes, Doctor, but wouldn't they squeal if cotton were used instead of catgut, and if their skin were sewn up with bits of cactus fibre which the doctor had grown in his back garden?"

I laughed.

"There are a lot of things about this hospital that would upset the people at home. They wouldn't like our kerosene-tin hand-basins, or our kerosene-box bedside lockers, and it is quite possible that they would object to porridge three times a day, and a night nurse who sleeps unless she is wanted."

It was the Sister's turn to laugh. "And often, Doctor, when she is wanted. Last night I had to shake Elizabeth before she would get up." "Ah, well," I said, "if it's crude in spots, at least it's worth while. You can't have a more satisfying job than saving a thousand lives a year."

I turned down the primus as the pot boiled over.

"Are you going to store this stuff in formalin?"

"Yes, Doctor, that will harden it, and keep it free from all varieties of wogs."

"By the way, Sister, I haven't got much time for this crude cotton we're using as substitute for cotton-wool. The stuff is full of oil, and you've got to squeeze and squeeze to make a swab usable."

"Yes, it's very trying in maternity work, but then, of course, it's cheap."

"Cheap and nasty," I grunted. "Miserable rubbish. But then, it only costs us twopence a pound, and when it's a choice between drugs that save life and a spot of inconvenience, well..."

"Hodi!" came a voice at the door. "Hodi, Bibi!"

The Sister got up. "What's wrong now?"

"Bibi, there's a woman in the ward who refuses to be bathed. She says she had a bath yesterday, and behold, she will not have another today."

I grinned. "Now that's something you've got to do, Sister. It's impossible for me. I'll watch the cooking!"

Next morning I looked at a row of neatly labelled bottles containing the necessary materials for sewing up our operation cases inside and out. I had taken samples of each, and was testing them to see if any germs were present. I had put the last bottle carefully on the shelf when Samson appeared at the door. He thrust a letter into my hand. I looked at it curiously; it was badly written on a very dirty piece of brown paper. This is a rough translation:

"DEAR BWANA,

"Come quickly; the child will soon be dead."

There was neither signature nor address. I handed it back to Samson.

"What do you make of this?"

He looked at it and scratched his head.

"Bwana, I know nothing about it," he replied.

"But I do," came the African matron's voice from the door. "She is a relative of mine. Her people have kept her hidden for many days. They think she has very bad leprosy, and they have kept her carefully in the darkness. I heard last night that she was very sick, and, behold, it's worse than I thought."

Old Sechelela was very upset, so I sent Samson to get the car, and turned to the old woman.

"Sech, why is it that your relatives do not follow the ways of the hospital?"

"Bwana, she is only just a relative, being the daughter of my son-in-law's cousin!"

I grinned, and she went on:

"He is a most difficult man, Bwana. He beats his wife, drinks much *wujimbi* (native beer), and twice has had a Government holiday."

I smiled at the quaint way in which she referred to a stay in jail.

"He is not the sort of relative, Sech, of whom you are particularly proud?"

"Kah!" said she, in disgust.

"Anyway, his small daughter is in very real danger. Here comes the car, so we'll go at once."

I knew every bump, hole and rut in that road, but unforeseen happenings are always common in Tanganyika, so I was not unduly surprised when, with a scream of the brakes, we stopped short—just short—of a donkey that refused to budge out of the road.

"Put her into low gear, Samson, and push the donkey out of the way."

"Bwana, it'll kick our radiator in."

I turned round to the back: "Sechelela, speak to that donkey!"

The old lady raised her voice:

"You're hurting me."

I took a step backwards, stumbled over a cooking pot, and crashed to the ground, taking with me a bunch of dried corn-cobs, at which I had grabbed as I fell.

The little girl struggled to her feet, screaming. Sechelela led her into the open, and quieted her. She was in a dreadful state. One hand was almost eaten away by a huge, angry-looking sore. Both her feet were in a similar condition, and her body was one mass of sores and boils. As I was making a careful examination, her mother arrived with a gourd of water on her head. We went through elaborate greetings, and Sechelela then took her off into a quiet corner of the house, and talked. Then she came out to me.

"Bwana, they are frightened that she has bad leprosy, and they were leaving her to die of starvation."

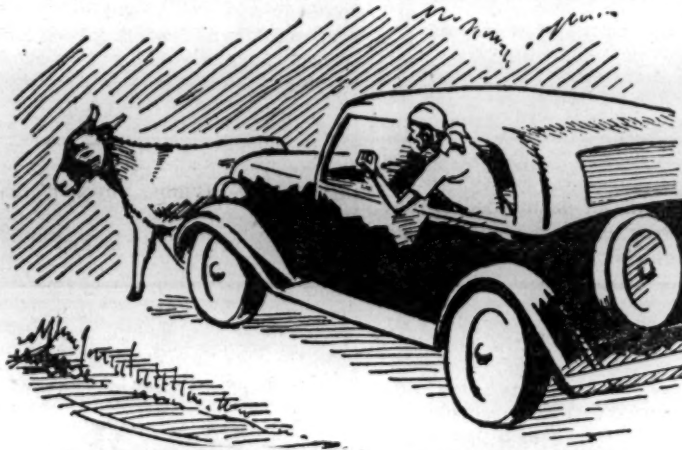
"That's a dreadful thing to do, Sech."

"Yes, Bwana, but what are they to do? Let the other children catch it? You must remember that this happened everywhere before the C. M. S. started its hospitals."

"But it is different now. We can have this child well and fit in a month. She has only the ordinary sorts of sores."

"I will fix the matter with the relatives, Bwana."

But it wasn't as easy as she thought, and only after two hours of argument were we able to gain permission to take the little girl with us back to hospital. I fussed and fretted at the delay, but it proved a very real blessing, for, just as Samson was lifting the little sufferer into the car, another letter arrived—this time from our branch hospital, a mile



The donkey did not move till Sechelela commanded him in her language.

"Ubite gwe ulece kudinda nzila" (Clear out you—don't you block the road).

With a guilty look, the donkey shuffled off, and the car stuttered on its way.

"Kah," said Samson, "behold, it knows its mother's voice." We all burst out laughing.

The car skidded down the bank of a river and ploughed its way through the soft sand. As we safely climbed the far bank, I tapped Samson on the arm:

"Did you put in the usual things?"

"Yes, Bwana; two mattresses, some pillows and the emergency bag; also a spade, a hoe, and an ax."

"Yoh, I hope we won't need them today; a life may depend on speed."

At last, a little group of typical Gogo houses came into view. We drove straight up to one of these, and called "Hodi" at the door. A small girl peered out of the gloom of the mud hut.

"Karibu," she lisped.

I followed Sechelela into the room. My eyes smarted with the smoke from a fire burning in the middle of the room, and my nose told me a story of goats and chickens. Sechelela moved farther into the gloom, and stooped down beside a queer-shaped mass close up against the wall.

"Bwana," said she, "it is little Lutu, and she is dead! It is our custom to cover a child with a thin cloth just before death, and behold, we are too late. She is dead!"

She laid her hand on the forlorn little scrap of humanity hidden under the dirty cloth. Her action had startling results. A shrill scream came from the "dead" child.

"Don't do that, don't do that."

away. I read the hastily written words:

"Bwana, come quickly, very much blood lost; woman will die unless you come very quickly. Blandina."

Sechelela had settled our little patient on a mattress and was giving her a hot drink.

"Sorry, Sech," I cried, "we've got another case to collect."

Skilfully Samson drove over the sandy rivers, and we climbed the rough road to the hospital. I got on to the runningboard, and jumped off before the car had stopped. Blandina came to the door:

"She is a bit easier, Bwana; the Wadala (the old women of the village) have done dreadful things. She has bled at home for days."

I took the pulse. 140. She was gasping in her breathing. I looked at her fingernails. The skin was dead white beneath them. Carefully we lifted her into the car.

I waited for one word with Blandina.

"Good girl!" I said. "You did the right thing, and if her life is lost, it certainly won't be your fault. Pray for us while we work."

She gripped my hand.

"I will, Bwana; may you have a good safari. God will be with you."

We moved as gently as we could down the hill, over the sandy rivers and through the town. Before us was a two-mile hill. Suddenly there came a shout from Sechelela, who had the little girl perched on a petrol-box by her side.

"Bwana, hemorrhage has started again, and her pulse has gone."

"Pull up, Samson, quickly!"

We jerked to a standstill. The woman looked dreadful. She was gasping for breath, and the merest flicker indicated that her heart was still active. I opened my bag, pulled out a hypodermic syringe and a tube of morphia, and then was faced with an unforeseen problem. I had no water in which to dissolve the morphia pill! What could I do? I noticed that there was a jet of steam escaping from the radiator. There was water, and, what was more, sterilized water!

"Undo the cap of the radiator, Samson; I want some water."

Samson grasped a piece of sack and wrenched out the improvised radiator cover. A geyser of boiling water shot out. I filled my syringe from a pool on the hood, dissolved the morphia, and, within a minute of our stop, the life-saving drug was having its effect on our patient. I felt the pulse, and nodded to Samson. He drove gently off over the plains. The half-way tree came into view again. I looked up at Sechelela, and she nodded. I saw her lips moving, and knew that she was praying. All went well, until we came within view of the hospital. On the top of the hill ahead, the white-washed buildings gleamed in the sun. Expertly, Samson drove in low gear across a wide, sandy riverbed. I heard a stifled exclamation from him. He wrenched the wheel violently to one side, but it was too late. And there we were, within view of the hospital—and stuck right down to our axles! Samson jumped up and began digging furiously.

"Sakami kanhyi" (Another hemorrhage), cried Sechelela.

I reached over the side and felt the pulse.

"Samson," I urged, "you're digging for a life. If we can't get this woman to hospital within a quarter of an hour, she'll die."

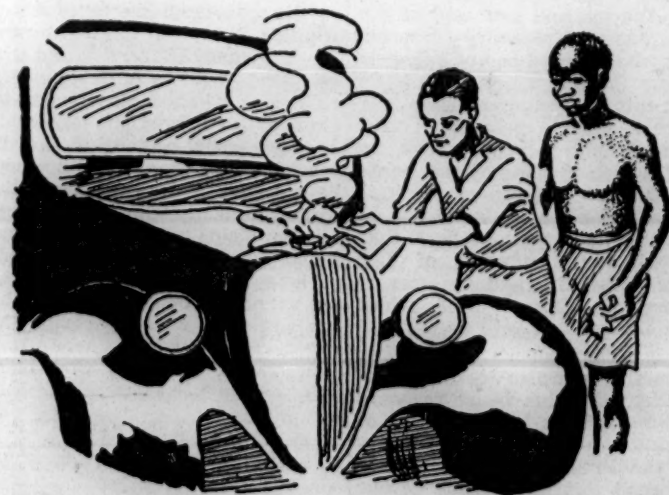
Leaving the patient in Sechelela's care, I went to help him. I lay flat, scooping sand out with my hands, and as I lay there, I prayed, "Oh, God, help us to get out and to save this life."

Suddenly four of the hospital dressers came running into view. In a sentence, Samson explained matters. I was in the driving seat, and I felt the car lift bodily. She faltered, moved forward, faltered again on the steep bank but the strength of the dressers overcame the difficulty. We moved forward safely on the road to the hospital. I looked round. Daudi was beside me.

"The theater is ready, Bwana. Sister has prepared everything and somehow we all felt we had to come down to that river."

"Daudi, it is the answer to God's promise again: 'Before they call, I will answer, and while they are yet speaking, I will hear.' If

(Continued on page 6)



Sterile water from a boiling radiator used to dissolve morphia for an injection saved a life.

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From the new book by this militant, evangelical Methodist minister of more than 55 years, 33 of them at Trinity Methodist in Los Angeles.



Bob Shuler Met These On the Trail

"Bud" Robinson

To be genuine is to be unique, and he was both.

God seems to take a delight in producing men who cannot be used or understood by the ecclesiastical leaders of their times. "Bud" Robinson was such a man. He belted the world with his influence, preached to hundreds of thousands, and numbered so many tens of thousands among his converts that high church prelates literally stood in his presence, stunned. He humbly confessed that he "didn't know nothin'" and gave his Christ full credit for all his spectacular success. Preaching at full tide one Sunday morning, he exclaimed, "I ain't got a leg to stand on, I was such a miserable sinner before Christ saved me, that I had to put a rabbit under both arms to make a dog bark at me."

"Uncle Bud" was converted with a bottle of liquor and a deck of cards in his pocket, just about as sorry a human specimen as you would ever discover. He began to preach immediately. He asked the Methodist church for a license, but when the examining committee asked him some disciplinary question, he replied by asking blankly, "What is a discipline?" He didn't know a thing, except that Jesus had saved him, and he was so shouting-happy about that fact that the committee decided he was "cracked." He didn't get the license.

But he preached. He preached anywhere that men would stop to listen. He preached and cried and begged sinners to turn to his Saviour. Finally the Nazarene church, with some misgivings, took him in. Within a year he had led a presiding elder of the Methodist Church to a glorious experience of "full salvation," and had a half-dozen Methodist pastors kneeling at his altar under a brush arbor. Within five years the Methodist church was willing to "try him out," but he humbly replied that, "The Nazarenes have got me and I ain't heard nothing from the Lord contrary-wise."

The strength of his ministry was in his experience. He never ceased to second Saint Paul by telling of what Christ had done for him. He made a trip around the world and left a trail of converts that numbered thousands. When his ministry was "at high," no informed man had to inquire as to the Nazarene church. He literally put the church on the map.

God seemed to turn even his disqualifications into assets. He was like Moses, a man with a thick tongue. And yet the impediment that would have plagued any other public speaker became one of his greatest attractions. Critics accused him of being deliberately ignorant. He answered that he was "determined to know nothing save Jesus Christ and Him crucified." They said he deliberately used bad grammar. He answered that he didn't do "no such a thing," that his bad grammar came from being one of God's "babes and sucklings," and he "hadn't never got to go to school."

Possibly there was a bit of showmanship in his humility; but for all that he was and all that he wasn't, he gave God the glory. In turn, God used all that he had and even much that he did not have.

Several years ago I was in jail in Los Angeles for contempt of court. "Uncle Bud" was holding a revival in Santa Ana. One morning he prayed like this:

"O God, they've got Bob Shuler in jail and he's not guilty of nothin' but talkin' about a contemptible court, and his General Conference is meetin' in Dallas and he ought to be there. Get him out and put him on a flyin' machine, and when he gets to Dallas have that General Conference pull off whatever it's doin' and let Bob preach to 'em and let 'em have a big time for Thy glory. Amen."

I knew nothing of that prayer and certainly the Supreme Court knew nothing of it. Judge Waste, who was Chief Justice, afterward told me that he didn't know how it happened but somebody suggested the next morning that the court review my conviction, out of turn. The court did so, reversed the lower court and wired the jailer to turn me out. I got on a plane immediately and flew to Dallas and was in my place at the head of my delegation next morning. At noon that day, Bishop Mouzon announced that a missionary celebration that had been planned for that night had been cancelled and that I would preach. God was with us in a great way.

Later, I heard of "Uncle Bud's" prayer, and, happening to meet him one day, said, "Uncle Bud, I hear you prayed for me while I was in jail."

He replied, "Yes, I did, and you know what God said to

How SPURGEON FOUND CHRIST

(As Told by Himself)

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed—but I never had a glimpse of an answer that I know of. I searched the Word of God: the promises were more alarming than the threatenings—I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the Gospel. I was in a Christian land; I had Christian parents; but I did not understand the simplicity of the Gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the Gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but, what was the use of plowing up ground that needed to be sown? I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach.

This poor man was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It isn't lifting your foot or your finger; it is just 'look.' Well a man need not go to college to learn to look. You may be the biggest fool, and yet you can look. A man need not be worth a thousand a year to look. Anyone can look. A child

(Continued on page 6)

me? He said, 'Buddy, I'm goin' to do it.'

When he died, he left behind him lists of thousands of names of people who had been led to Christ through his ministry. Many of them were prominent, wealthy, cultured, and highly educated. He loved to be known as "a holiness preacher." "For Jesus to live in a man's heart that is all black with sin is ag'in nature, and even more ag'in the New Testament," is the way he put it.

Once, as he entered the pulpit to preach in my church, he put his arms around me and said, "Bob, we sure are rich. I just had my son-in-law stop the car while I inspected Sycamore Grove (one of our public parks). It belongs to God and you and me. It sure is a nice grove. You know, we own every star we can see and a lot we can't. God and us don't even know how much we do own. That is, we don't. We own the whole universe, and the Pacific Ocean to boot."

"Bud" Robinson was in reality one of the richest men I have ever known. Nor was he so ignorant. He knew God.

To the last day of his life, he loved the Methodists and grieved no little because of the backslidden condition of the church. At Birmingham, during the last General Conference of the Southern church, he held a big tent meeting. The delegates swarmed to hear him. One night he said:

"I love you Methodists and I know what ails you. The Bible says you must be rooted and grounded in the faith and a lot of you Methodists are just stuck in."

(Get this book, BOB SHULER MET THESE ON THE TRAIL, 42 fascinating character sketches, 185 pages, hard binding, \$2.25. Other books by Shuler: WHAT NEW DOCTRINE IS THIS? (\$2) and SOME DOGS I HAVE KNOWN (\$2). At your local Christian bookstore or add 5% (minimum 5c) for postage and handling and order direct from Sword of the Lord Publishers, Wheaton, Illinois.)

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758 Converts Write Us of Their Conversion Through Sword Literature in 1956

Amazing Results in Souls Saved Through THE SWORD OF THE LORD and Books and Pamphlets We Publish

By the Editor

With all of our hearts, we thank God for the blessing He has put upon THE SWORD OF THE LORD and the literature we distributed in 1956. WE HAVE RECEIVED 758 LETTERS FROM PEOPLE WHO SAY THEY FOUND CHRIST THROUGH SWORD LITERATURE LAST YEAR! Of course this report does not include those saved through literature which is printed in foreign countries and distributed there. It includes 19 people who were saved through the booklet, "What Must I Do to Be Saved?" in Spanish, and 1 saved in Holland. The rest were from English-language literature. We have no record in Wheaton of the hundreds who claimed Christ through literature in Japan, Portugal, India, Philippine Islands, and around the world in some 23 languages into which some of our literature has been translated.

Salvation Through THE SWORD

Through sermons in THE SWORD OF THE LORD alone, 71 people were converted who wrote to tell us of it. We believe that ten times as many may have found Christ directly through the sermons in THE SWORD OF THE LORD, who went to their churches and claimed the Saviour but never wrote to tell us so. But thank God for those 71 who wrote to tell us they found Christ through the evangelistic sermons in THE SWORD in 1956!

Of these, 31 were saved through sermons by the editor. Eight were saved through the little sermon on John 6:37. Six were saved through the editor's sermon, "Will God Dwell With Men on the Earth?" Others were saved, one or two, from each of fourteen other sermons by the editor, published last year.

Others were saved through sermons by Dr. Joe Henry Hankins, Evangelist Robert L. Sumner, Dr. R. G. Lee, Evangelist Eddie Wagner, Rev. John Linton, Dr. H. A. Ironside, Dr. Tom Malone, Dr. Herschel Ford, Evangelist Hugh Pyle, Dr. Sam Morris, Dr. Lee Roberson, Dr. F. W. Borcham, Dr. Billy Graham, Dr. Bill Rice, Dr. J. Wilbur Chapman, and Dr. R. A. Torrey. The sermons in THE SWORD by other men which got the largest number of people saved were by Dr. Joe Henry Hankins, Evangelist Robert L. Sumner, and Dr. Billy Graham, who had four each saved from one sermon; Dr. R. G. Lee's sermon, "Prepare to Meet Thy God," won three.

Further Intangible But Powerful Results

But these 71 souls saved all so thoroughly decided that they wrote to tell us so, were only a part of the result of these sermons. How many hundreds of others were saved but did not write to tell us, we cannot know. However, nearly everywhere the editor goes, someone tells him, "I was saved through THE SWORD OF THE LORD four years ago," or two or five or ten years ago, perhaps.

And many others, doubtless, are convicted of their sins and go to hear some good preacher and are won to Christ.

And what a revival impact God must have used these sermons to make on the hearts of Christians, also! We know that thousands of preachers were stimulated by these sermons and found here suggestions, texts, outlines, and illustrations for their own sermons, and we are glad that they did. And Christian people made many holy vows and were stirred to soul-winning as they read these soul-saving sermons.

We give God all the glory. We do not believe that there is an-

other Christian magazine in the whole world which regularly gets people saved, week after week, literally scores of people every year, as is the case with THE SWORD OF THE LORD. And for that we devoutly thank God and we ask your prayers for the future.

665 Write That They Found Christ Through the Booklet, "What Must I Do to Be Saved?"

The little booklet, "What Must I Do to Be Saved?" has been used of God in many languages. But most of the letters and decision forms we received were from this booklet in the English language. The mission committees in foreign countries look after the follow-up of converts in other countries, and so we do not have specific reports always. But think: we got an average of more than two letters every weekday during 1956 from people saying that they found Christ through the booklet, "What Must I Do to Be Saved?"

The message in this precious little booklet was given to the editor by the dear Lord about 1932. Now in uncoupled millions of copies, in at least 23 foreign languages, it is doing its work. We suggest that the reader send \$2 for 100 copies, give them out among friends and loved ones very prayerfully. If you will get lost people to read this booklet, you will have part in the salvation of some soul, surely. (Include 15c for postage, please.) A sample of this booklet, of course, will be sent free on request. We have copies in the English language and Spanish language only. (For Spanish copies, which are larger, the price is \$3 per 100 plus 15c for postage.)

22 Saved Through Other Books and Pamphlets

Four people write that they were saved through the pamphlet, *Crossing the Deadline*.

Four were saved through the *Sermon From a Catholic Bible*.

Two were saved through the pamphlet, *Saved for Certain*.

One was saved through *A Good Man Lost and a Bad Man Saved*.

Two were saved through the pamphlet, *Neglect—the Shortest Way to Hell*.

Two were saved through the pamphlet, *Hell! What the Bible Says About It*.

One was saved through the pamphlet, *The Last Judgment of the Unsaved Dead*.

Two were saved through the pamphlet, *All Have Sinned*.

One was saved through the pamphlet, *Giving Your Way to Prosperity*.

All the above pamphlets may be had for 15c each.

One was saved through the book, *Bobbed Hair, Bossy Wives, and Women Preachers*.

Others were saved who did not say what book or sermon led them to Christ, but said they were saved through Sword literature.

Again we thank God for His mercies and take courage. To those who wish to help in this soul-saving work we suggest the following:

1. Be sure to distribute the booklet, "What Must I Do to Be Saved?" It has 24 pages, is simply written, with many Scriptures. A proven soul-winning aid.

2. Get a series of the other pamphlets addressed to the unsaved at 15c each. *Sermon From a Catholic Bible* has been wonderfully blessed. Different messages fit different needs. All are colorful, beautifully printed.

3. The booklet, *Bible Facts*

The Hebrew children on the path of duty went through a fiery furnace, but they came out unharmed. Daniel on the path of duty stopped for a little rest in a den of lions. The lions had more appreciation of goodness than some savage men of Daniel's day. The lions made no effort to harm God's prophet. Paul and Silas could sing in prison. They did not have to have a piano or organ because they had heavenly music in their hearts. The sweetest music we hear is not the music from the organ, piano, or violin responding to the master's touch, it is the joy bell which God rings in the soul of a surrendered man.

—Bob Jones, Sr.

Jungle Doctor

(Continued from page 4)

you'd come ten minutes later it would have been too late."

"Kumbe," said Daudi, "we could not tackle this job without God."

He superintended the carrying of the patient to the theater. Fifteen minutes later, capped, gowned and gloved, I had the situation under control.

After leaving the theater, I went across to the children's ward. Lutu, bathed and bandaged, looked a different child. She was being fed by a cheerful-looking African nurse.

"Bwana," said the latter, "truly she has a large famine inside her."

It was amazing how she responded. Less than a week afterwards, I saw her sitting on a mat in the sunshine. She looked up at



Lutu, bathed and bandaged, had 'a large famine' inside her.

me with a beaming smile, and asked for more porridge. She was a marvelous patient, but it seemed impossible to find enough food for her. When injections were given, she sat there with her mouth tightly shut, and a slight shudder as the needle went home was the only indication she gave of the pain caused. Three times a day she was bandaged and anointed, and, although her right hand would have only limited use all the rest of her days, she was rapidly becoming a healthy, normal youngster, with only a few scars to indicate what previously had been a horrible ulcerative disease.

Mgulu, his neck swathed in bandages, and Lutu, her arm still in a sling, would drag Chandala's cot on to the veranda, where all mobile members of the children's ward would sit in the shade playing or commenting vigorously upon everything and everyone within their view.

(Reprinted by permission of the author from the book, *JUNGLE DOCTOR OPERATES*, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.)

About Heaven, 62 pages, sells for 50c. But it is used of God to win many. The first year after it was published we had letters from over 200 who wrote to say that they found Christ through it. It is particularly useful with those who have had great grief or sickness, bereaved and troubled souls.

4. Why not subscribe to THE SWORD OF THE LORD for unsaved loved ones? Call their attention to these blessed gospel sermons. One sermon every week is addressed to the unsaved. With your co-operation we can win many, many more.

5. Above all, we beg you in Jesus' name, pray for this work, and try to win the loved ones around you.

How Spurgeon Found Christ

(Continued from page 5)

can look. But this is what the text says. Then it says: 'Look unto me.' Ay," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No, look to him by and by. Jesus Christ says, 'Look unto ME.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It runs, 'look unto ME.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O, Look to Me! look to Me!"

When he had got about that length, and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death, if you do not obey my text. But if you obey, now, this moment, you will be saved."

Then he shouted, "Young man, look to Jesus Christ; look NOW!" He made me start in my seat; but I did look to Jesus Christ.

There and then, the cloud was gone; the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to him. Oh, that somebody had told me that before. Trust Christ, and you shall be saved.

Christian Discourtesy

Two friends met, and after a chat one said to the other: "Come and have a round of golf on Sunday morning."

"Oh, no. I have to attend service at church."

"Well," replied his friend, "I do not know what your religion is, but you keep it to yourself. I have asked you to play golf half-a-dozen times, but you have never invited me to your church."

—The Sunday School Times

Moody's Power

One secret of D. L. Moody's power, according to Dr. R. A. Torrey, was that "he was a deep and practical student of the Word of God. Mr. Moody used to rise about 4 o'clock in the morning to study the Bible. He would say to me, 'If I am going to get in any study, I have got to get up before the other folks get up.' He would shut himself up in a remote room in his house, alone with his God and his Bible."

MISINFORMATION

"Bishop," said the westerner, "I do not refuse to accept the story of the ark; I can accept the ark's great size, its odd shape and the vast number of animals it contained; but when I am asked to believe that the children of Israel carried this unwieldy thing in the wilderness for forty years, I must confess that my faith breaks down."

—George A. Huntley

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God's Mighty Love

(Continued from page 1)

begotten Son—that's certainly provision enough." "That whosoever," and he thought, "Why that's invitation enough and the verse ends with promise enough—'should not perish, but have everlasting life.'"

He sat there for a few minutes and in that time he committed his life to the Lord Jesus Christ. Then grasping the Bible he stood and raised it to Heaven and said, "Dear Lord, sitting here today, I've seen from your Word that you loved me enough to come down here and die in my place. Today I have believed on you as my Saviour and Lord and if I don't get to Heaven it's sure going to go hard on your Book."

Many have been saved through this verse. A little girl had constantly heard of the fierce wrath of the Almighty on all sin. Her folks talked many times of the judgment, and Hell, and though these things are true, the little girl heard nothing of God's love. Nearby there was a print shop where they printed copies of the Bible. She had learned to read a few words and one day she picked up a scrap of paper from the floor with these words on it: "God so loved the world that he gave"—the rest of the verse had been torn off.

The little girl ran with great delight to her mother. "Oh, Mommy," she cried, "look what I found. God so loved the world that He gave."

The mother said, "I wonder what God gave?"

The daughter replied, "I don't know, but isn't it wonderful that He loved us enough to give us anything?"

Later they got a Bible and found John 3:16. They were amazed to know that God so loved the world that He gave His only begotten Son.

I hope that many who read these lines will accept His love and be born again, not because of me and my sermon, but because God so loved them that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. I see three things in this verse about God's mighty love:

The greatness of it—"For God so loved the world."

The sacrifice of it—"That he gave his only begotten Son."

The invitation of it—"That whosoever believeth in him should not perish, but have everlasting life."

The Greatness of God's Love

One night Dr. R. A. Torrey visited in the home of a friend. Their little child disobeyed the parents and the father took the child by the arm and said, "Don't be naughty; if you're a good little girl God will love you, but if not, God won't love you."

This was too much for Dr. Torrey and, knowing the family, he said, "Charlie, what nonsense are you teaching that child of yours? The Bible says that God loves the sinner as surely as He loves the saint."

You know, that's one thing many do not see—the greatness of God's love. It reaches down to the gutter and saves all that come to God by Him. We read in Romans 5:8:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

We weren't strangers at the gate before salvation, or friends invited to the table, but we were sinners, enemies of God, and while we were enemies, Christ died for us.

Dr. R. A. Torrey tells of a great meeting he conducted on a hot summer evening in Minneapolis. He said that the room was packed, the windows had been taken out and many people were sitting up on the sills around the room. After Dr. Torrey had preached he gave the invitation. Realizing it would be hard for many people to move, he asked for any who wanted to be saved to raise their hand and wait after the meeting until the auditorium was cleared. One man who sat on one of the window sills raised his hand. Dr. Torrey said, when the benedic-

tion was pronounced, he saw that man start for the door as fast as he could, but before he got away Dr. Torrey was speaking to him:

"My friend, didn't you put up your hand to say you wanted to be saved?"

"Yes, I did."

"Why didn't you stay then for the aftermeeting?"

The man said, "It's no use."

Dr. Torrey said, "God loves you."

"You don't know to whom you are talking."

"I don't care to whom I am talking, I know God loves you."

Then the man confessed, "I'm the meanest thief in Minneapolis."

Dr. Torrey said, "I can prove to you from the Bible that God loves you," and he read Romans 5:8. Then turning to the map, Dr. Torrey said, "Now, if you are a thief, then God loves you, for a thief is a sinner and He loves sinners."

The man's heart was broken and Dr. Torrey walked with him to the church office where he told his story. He had been in jail, this was his first day of freedom after his time had been served. He said he had gone back to the old gang, men who had committed the worst crimes in the city and that very first day they had planned a robbery that would either have taken his life or made him rich. As he and the gang walked along the street they passed a street meeting conducted by Dr. R. A. Torrey.

He continued, "You have a Scotchman in your group and as I came by I heard him speak. That accent in his speech, I knew he was from Scotland. My mother is from that country and it reminded me of her. I dreamed one night she came to me and begged me to give up my wicked life."

He said as he stopped, his comrades in crime said, "Come along," and cursed him. He said they finally tried to drag him away but he was determined to stay. In that street meeting he learned of the revival services and as a result he came to them. Then Dr. Torrey took the open Bible and led that man to the Lord. They got on their knees and he offered one of the greatest prayers Dr. Torrey said he had ever heard.

I wonder if a thief reads these words? Is there a woman reading this with a broken heart over sin? Is there a man burdened and broken in life? What about it? Does your despair become so great that you can't see the sunshine of God's face? My friend, I have a wonderful message. God loves you. I'll tell you something that you can't find in your town if you search from the hovel to the mansion: You can't find anybody that God does not love. "God so loved the world..."

If you project your mind into the past to the day God made Adam and Eve, even back before that to the day He made Heaven and earth and the time the morning stars sang together, you'll be no nearer the beginning of God's love than you are sitting there reading these words. If you project your mind into the future to the time when our Lord shall come and the dead in Christ will rise, even to the time when the tribulation shall cease and the great millennial age begins, even beyond that to the time when He shall dwell with us, He shall be our God and we shall be His people, even then, you'll be no nearer the end of God's mighty love than you are sitting there reading these words.

We teach little children to sing:

"Wide, wide as the ocean, high as the heavens above,
Deep, deep as the deepest sea, is my Saviour's love."

There is a width to the ocean, a height to the mountain and a depth to the sea, but there is no width, height or depth to the love of God that you and I will ever fathom in this life.

Someone has said,
"Everything about the cross tells about the love of God:

"His head of love was pierced

with a crown of thorns, that yours may have a crown of life.

"His mouth of love was parched with awful thirst, that you may have the water of life.

"His hands of love were torn open with cruel spikes that yours may be free to point others to the cross.

"From His side of love, pierced with a spear, came forth blood and water; blood for salvation and water for daily cleansing.

"His feet of love covered that day with His own blood, that yours may be free to walk as He directs.

"Everything about Calvary tells of His mighty love."

The Sacrifice of God's Love

Have you ever considered the sacrifice of His love? Our Lord knew what it was to have the angels by the thousands fall in His presence and worship Him. Our Lord knew what it was to engineer a universe and start all the planets in their orbits. I believe that everytime He saw a tree He could remember when He planted it there and this great God, the Almighty Creator of Heaven and

*"Smoking Ain't
Never
Hurt Me Yet!"*

"Famous Last Words," "I'm different." "I can take it." "It ain't never hurt me yet."

Cheer up. It will. Bullets, guns, gas, electric chair, drowning, hanging, poison are faster. But for slow suicide, there's nothing like cigarettes, cigars, pipes, snuff, and plug "backer"! Cigarette smoke contains 19 poisons, including carbon monoxide, nicotine, carbolic acid, and furfural. One cigarette contains as much furfural as 20 ounces of whisky. Furfural is 50 times as poisonous as alcohol. Causes tremors, convulsions, muscle twitching, paralysis of respiratory muscles. Hudson Maxim said, "With every breath, smokers inhale imbecility and exhale manhood."

Herbert Hoover: "Cigarettes are a course of crime. Nearly every delinquent boy is a cigarette smoker."

Dr. Hutchinson (Kansas State Reformatory): "Cigarettes are the cause of the downfall of more boys in this institution than all other vicious habits combined."

How to Quit

It is written, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Open your heart to the Son of God. Ask Him to cleanse you and forgive your sins. Trust Him completely as your Saviour and Lord.

—Exchange

earth, entered this world through the door of a barn.

From Bethlehem to Calvary people had little time for Him. There is one verse in the Gospel of Luke that forms a commentary on his entire life. "There was no room... in the inn" (Luke 2:7). Even while Jesus was still a child, Herod, inspired by Satan himself, tried to take His life. He truly was a Man of sorrows and acquainted with grief. One day He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

Our Lord knew what it was to be hungry. Have you noticed, He always provided a meal when He knew people were hungry. That is illustrated time and again in the Gospels.

He knew what it was to be thirsty. In John's Gospel (chapter 4) Jesus sat on the well and it was about the sixth hour. When a woman came to draw water the Lord said, "Give me to drink." He thirsted that day, but the thirst He knew there was not to be compared with the awful suffer-

ing of Calvary. I believe when our Lord said, "I thirst," He knew the suffering of the rich man who said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24).

He knew what it was to be tired. Some folks think Jesus talked to twelve apostles all through His ministry and that that was about the extent of His teaching. Matthew 14:21 tells us that He preached to five thousand men on one occasion, not counting the women and children. There must have been at least eleven or twelve thousand in that great audience. Some days our Lord moved from one person to another, healing this one, blessing that one, and listening to another. He knew what it was to be so tired He could hardly walk. On one such occasion our Lord fell sound asleep and slept during a violent storm that rocked, like a leaf on the sea, the boat in which He lay.

Finally, He knew what it was to see Calvary coming. That day Peter made his marvelous confession (Matt. 16:16) Jesus began to speak to the apostles of His death. I believe the day He called Peter, He knew some day Peter would deny Him. When He called Judas, I think He could have told the exact time and manner of His betrayal. The Lord Jesus often referred to His approaching hour or the time of His death.

One day, when Thomas feared for our Lord to visit Bethany, He asked, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." Our Lord knew where He walked. He could see that hour coming. He knew the spikes would be driven through His hands. He knew that when His hour came He would tread the winepress alone. Knowing all this He set His face like a flint to get to Jerusalem. No one ever cared for us like this.

I often think how the people hit Him in the face. They didn't care how much it hurt. The Bible actually says they spit on Him. They spit right in His face and slapped Him with their hands. Read Matthew 27:30 and 26:67.

Then the Devil inspired the whipping post. They pulled off His clothing and scourged Him. I've been told that a Roman scourge was a long piece of leather with pieces of metal clamped every few inches along its length. It would tear and cut into human flesh as if a tiger or lion had hold of the victim. I heard Clifford Hollifield say, years ago, that sixty-eight per cent of the men sentenced to die on the cross in those days never got there. They died because of severe injury they received at the whipping post.

Following that, with all their taunts and jeers, they led Him to Calvary and nailed Him to the cross between two thieves.

A few years ago I read of the death of Benito Mussolini. Since that time I have spoken to several American boys who were on

the scene just a little while after the crowd had dispersed. As I gather the story, Mussolini and his mistress had gone to a farmhouse outside the city of Milan. They were taken from that house and forced to stand by a stone wall where they fell in death before a firing squad. Then their lifeless bodies were taken to the square of the city. People walking by kicked them in the face and mangled their bodies until they hardly resembled a man and woman any more. The bodies later were wired to the roof of a gas station where passersby could spit at, and slap them. Life magazine at that time had pictures of this and showed the body of Mussolini after the crowds had their vengeance. It was a horrible sight as it lay on the boards of a rough wooden box. But all this was done when Mussolini was dead. He didn't hear their insults; he didn't feel the pain of the things that were done.

They did the same things to our Lord, without cause, and they did them when He was alive. He heard their insults, He felt those nails, the awful loneliness of that hour was real to Him and yet He was willing to die. No one can ever measure the awful suffering He knew that day. Human minds cannot grasp, in the least, the awful pain He bore.

Think of

The Invitation of His Love

He did it for you and me.

I often thanked God for the dear little girl he sent into our home. Suppose I were to be called to

(Continued on page 8)

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The Downward Pull of Sin

(Continued from page 1)

to keep you out; but most of you rascals are such good jumpers that you get right over whether they are there or not. And sooner or later—hear my words—you will realize that God said, "Thou shalt not do it," because it is wrong to do it; and he set not only the interdiction that you

shouldn't do it, but he set a promise on the other side:

"If thou dost not do these things, thou shalt live and maintain thy character intact forever."

Sin Pull's Down the Loved Ones of the Sinner

I read a letter from a man since I have been on this platform, saying:

"I am a wreck; I am ruined; I have not only had the very grit cut from under my own character, but I have lost that which is dearer than all the earth: association with my sweet wife and my little children."

And I tell you, my neighbor, if a man will look the facts in the face as they are, it is enough to rush him up to the Lord's side and make him pray for the grace that will enable him to live an upright, noble life, free from sin and practicing holiness every day that he lives.

I got a letter from a lady friend some years ago, saying, "Come out to my home; I want to see you." And I got in my buggy and drove out just two miles, and when I walked up on the front porch of that home I met a wife with five little girls, her children, and a little boy at her side; and when I walked up on the porch I spoke to the wife and little children, and the tears were streaming down their cheeks, and they couldn't talk. They took me by the hand and led me into the hall and to the front door to the right; and there, lying on the bed, was a poor, wretched, drunken, besotted man. I looked at him and looked at his wife and helpless little children, and I said:

"O God, sin is not only bringing this man down, but it is bringing his precious wife and children down to degradation and to death with him."

Oh, how I wish I could get you to see that you are not only involved personally, but your wife is involved and your little children are involved and the whole community is involved in the wicked deeds of your life and the terrible example that you have set in the practice of your sin and your godless life before the community! When sin is finished it bringeth forth death.

That is what we want you to see, and I stand here, as I said, to discuss this text in a practical way; for after all, the longer I live and the more I see, the more I go on practical things. I like a practical farmer, a practical mechanic, a practical bookkeeper, a practical preacher, and, above everything else, give me a practical religion, that makes a man live right seven days in a week and three hundred and sixty-five and

one-fourth days in every year of his life. And religion that is not practical is not anything. If your religion doesn't make you tell the truth and stay sober all your days and live right, your religion is an insult to God and to everybody in your community. But if it makes you tell the truth and live right, makes you a good husband to your wife and a good father to your children and a good citizen, then you have the religion that honors God and will save your soul.

A practical religion! I never was much on theory; there are so many theories that won't work, and, brother, the real practical test, and the real practical life, and the real practical doing of what you profess, is the thing that makes you an honest man, and makes you respected in the community where you live. A prohibitionist going home drunk twice a week! A steward in the Methodist Church, whose business it is to go around and receive generous contributions to the church and to God, and he a stingy dog himself! What do you want with that sort of man? A woman that professes to be a disciple of the meek and lowly Christ, peaceful and gentle in her nature, a sort of perfect typhoon in her home! How can such religion as that impress itself upon a husband and a child? A man claiming to be an upright, good man, setting a good example, will walk out of these infernal saloons, wiping his mouth in the presence of gazers who pass along the street! A man that does that and professes to be a Christian is a hypocrite, and he knows it better than anybody else in town knows it.

Why, a decent sinner won't drink whisky, much less a member of the church. I repeat it in all the depths of my soul, a decent sinner won't drink whisky, and, my Lord! what is to be said of a member of the church that will drink, when it makes a man beat, kick, and cuff his wife and his children, and murder his neighbor, and finally, confuse society. If it makes a man do that then, I repeat it, a decent sinner won't drink it. If I was an infidel, God knows I would be like old Bob Ingersoll, a dead sober one, I would.

Is there a more infamous character than a common liar, a man whose wife can't trust him, a man whose neighbor can't trust him? There isn't a woman in God's world that can respect a man long beyond the point where she can't trust him. Hear that! And when he loses the respect that his wife has for him, he has well-nigh hit the bottom of infamy. You know that. A lying woman, a woman that a husband can't trust, there isn't a man that the Lord ever made that can respect a woman or love a woman whose word he can't rely upon. A man that will tell a lie, a boy that will tell a lie, that will go on and do mean and dirty tricks and then, if his father reproaches him, will stand up and tell lies six feet long and two feet thick, what is such a boy as that worth to the community?

Sin's Work Is Slow but Sure

Now we see sin not only cuts the grit from your character, and lets it fall, but I want to come to you personally, brother, with a plea that will arouse you and have you fly for your life this night. I want to say that when sin is getting in its work on a man it does it almost imperceptibly, and a man is almost totally dead before he imagines that he is diseased at all.

Now hear, sin is compared to the bite of a serpent. In one of our eastern countries it is said that there never has been any antidote found or anything that would counteract the virus or poison injected by the fangs of a serpent there, and its bite means death. One of our explorers over in that eastern country saw, sitting in a grove, two of the inhabitants, one of whom this fearfully venomous serpent had bitten on the big toe. And the poor fellow sat down upon a log over which he cringed in pain, and a few minutes later he said to his companion:

"Now my foot is perfectly dead to my ankle, it is dead, perfectly feelingless."

And then directly he said:

"Now my leg is perfectly dead

God's Mighty Love

(Continued from page 7)

China to preach. The day would come for me to pack up my little family and move to that land. Suppose as the years go on, I'd get many saved and a church established and then one day the communists would come. They would hate me and my wife for our stand among these people. Then suppose they would bind us to a tree and take our little girl, tear off her clothing and beat her with a scourge until the blood would stream from her back. Then imagine, if you will, one of them constructing a cross on the ground and grabbing my little girl with their rough hands. What would I do when they began to drive nails in her hands, when they ran a spear in her side. I believe I'd go out of my mind. I think both of us would.

That's what God saw. His only begotten Son, with whom He inhabited eternity—they took Him and with cruel hands nailed Him to the tree; and God didn't move to stop it.

Did you ever stop to think if God would have lifted His Son that day He would have dropped forever.

Did you ever think if God would have saved His own Son that day He would have lost you forever and that's the message of John 3:16:

"For God so loved the world, that he GAVE his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I read years ago of a little girl

to my knees. You could stick a knife through the flesh, and I couldn't feel it."

A few moments longer, and he said:

"My leg is perfectly dead to my body."

A few moments longer, and he said:

"This side of me is perfectly dead and powerless."

A few moments longer the poison crossed over in the circulation and run up and down his left side, and in a moment or two grappled the ventricles and auricles of his heart, and he smothered and fell over dead in fifteen minutes after the serpent injected the poison, and he literally died by the inch. And sin gets in its work just that way upon mortal men like we are. It begins and it ends, it commences and it goes through; and I say that sin when it is finished means death, and as it goes along in its fearful ravages the first thing it destroys is the conscience.

Sin Kills the Conscience

Now, brother, I want to say to you that every sin of your life deliberately and willfully committed is a direct stab at your conscience, and men stab and stab and stab their consciences until conscience breathes its last and dies forever. I am talking to men in this audience who have stabbed their consciences to death, and it has been weeks and years since your conscience drew a breath or moved a muscle. Conscience! And if you ask me, "what is the matter with this nation?" I will say, in reply, "This nation has stabbed its conscience to death." Would you go to Washington, D.C., to hunt a conscience?

What sort of a conscience has any Congress? If you were going to hunt a conscience, would you hunt it in that direction?

And, I tell you right now that there is no national conscience; that is stabbed to death. You have a law, and the law is disrespected. What is law? It's a rule of action in a State, commanding what is right and prohibiting what is wrong. If you have a law you cannot enforce, you have anarchy; if you have a law that you do not enforce, you have communism in your community. Any law ought to be abolished in an hour or enforced every day that God's sun shines. If it's a bad law, enforce it, and it will be repealed; if it's a good law, stand by it, and men will honor you for it.

But I come down to something worse still. The church has no

(Continued on page 10)

who dearly loved an old ragged doll she had. Her mother and father were continually embarrassed when they would entertain anyone in their home; the little girl would inevitably bring out the old ragged doll. One day they hit upon a scheme. The mother said, "We'll go to the department store and get several nice new dolls. We'll give them all to her at once and then when she is playing, we'll slip the old doll away and get rid of it." The idea was agreed upon and the dolls were bought. When the little girl received them she was overjoyed and while she was playing they slipped the old doll away. Days went by, mother and father were sure they had nothing to worry about and they had seen the last of raggedy Ann. Then one day the little girl became ill. Every day she became worse and the family physician was called. After an examination he startled the parents by telling them there was nothing physically wrong with their daughter. The doctor asked if the little girl had any anxieties or worries. They were quick to say she didn't have a worry in the world. Then the mother said, "Doctor, I don't suppose this has any bearing on the case at all, but she had an old ragged doll. We were so embarrassed. . . ." and she told the whole story. The doctor replied, "Lady, I don't know what you have done with that doll but you'd better find it." They dragged the river, for the doll had been taken by the men who gathered trash in the city. They dragged the river until finally they found that old ragged doll. It was cleaned and repaired and placed back in the little girl's arms, and, in a matter of only a few hours, her fever was gone.

Why did she love that old ragged doll when she had the nice new ones from the department store? I don't know, but she did. Why did God love us when He had Gabriel and all the angels? I don't know, but He did. He loved you enough to die for you. Do you appreciate it enough to live for Him? Will you accept Him now as Saviour and Lord?

What Will You Do With God's Love?

You have read the moving sermon by Evangelist Joe Miller. Now let the editor plead with you to decide today. I ask you the question, What will you do with God's mighty love? You may spurn it, ignore it, and scoff at it, but that would be the work of a fool, wouldn't it? Or you may humbly thank God for such love that gave Jesus Christ to die for sinners, and you may open your heart to Christ and be saved. Will you do it?

Already the price for your salvation is paid. God has given His Son. Jesus has already died. Now we have the clear promise that "whosoever believeth in him should not perish, but have everlasting life." Will you do it? Will you here and now trust Jesus Christ, risk Him, depend upon Him to save your soul?

If you will, in Jesus' name I beg you to decide the matter in your heart. Then sign the decision form below. Then copy it in a letter and mail it at once to the editor. Do it now!

Evangelist John R. Rice
Editor, SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Evangelist Joe Miller's sermon, "God's Mighty Love." I know I am a poor sinner. I am grateful that Jesus Christ died for me, that God loves me and wants to save me. I believe He will do what He promised to do. So here and now I turn my heart from my sin; I trust Christ to forgive me and save me. This moment I open my heart to Him the best I know how, and ask Him to come in, depend upon Him to come in and save my poor soul. From this moment I set out to live for Him, asking His help, and I will claim Him openly as my Saviour.

Signed _____

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Editor's Notes

(Continued from page 2)

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Please read advertisements in *THE SWORD*, patronize the advertisers, and so make it possible for us to continue the low subscription price of *THE SWORD*.

For Your Pre-Easter Reading

We know that Easter Sunday, shifting as much as two months in dates from year to year, is not the actual anniversary of the resurrection of Christ. It is not even claimed to be or intended to be. But it is easier to get the attention of people on spiritual truths in the period leading up to and climaxing in Easter Sunday. Therefore we feel it wise for preachers to preach on themes of Gethsemane and the trial and crucifixion of Jesus before Easter, and at Easter to preach on the resurrection of Christ. We should take advantage of every added opportunity when men's hearts are open to the Gospel.

And Christians would do well to deeply meditate on the death of Christ now, when even the secular world and the formal religionists will be thinking about these matters before Easter.

We suggest that all who are meditating or teaching or preaching on these themes get the editor's book, *Watching Jesus Die*. It contains ten moving sermons on the crucifixion of Christ. God has greatly blessed them. They are as follows:

1. "What Shall I Do Then With Jesus?"
2. "Behold the Man!"
3. Watching Jesus Die
4. The Seamless Robe
5. "Father, Forgive Them..."
6. "Come Down From the Cross"
7. The Criminal Who Wanted a Second Chance
8. "It Is Finished"
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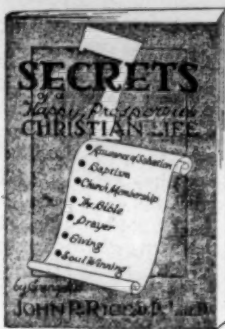
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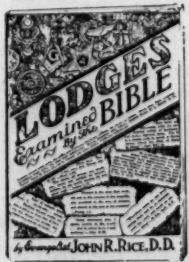
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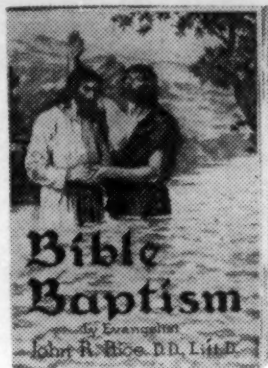
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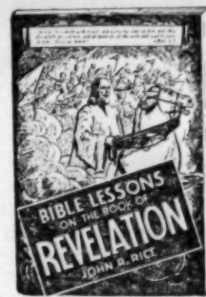
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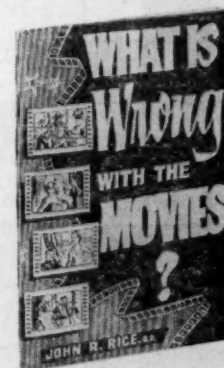
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The Downward Pull of Sin

(Continued from page 8)

conscience. Absolutely the church itself has well-nigh stabbed its conscience to death. Where's the individual conscience? Men in their individual capacity have stabbed their conscience to death. From Maine to California, in this Christian country, the conscience is dead; and if I had but one prayer to offer, it would be this:

"O Lord God, come down on the world and dig up the conscience in every man's bosom, and let it come forth a living thing one more time before we die."

What sort of conscience have those fellows who are running this race track over there? And what sort of conscience have those fellows who go out there and bet on it? What sort of conscience has the man who overrides the Sabbath and every institution that's dear to the heart of God? I believe in moral suasion for the individual to bring him to God and to a nobler life; I believe in legal suasion to bring men to a better standard; and I believe in prison suasion for every damnable outlaw in this country.

Today, many a man never asks what is right or wrong, but what money there is in it. That is the standard in this country today. That is the cry all over. It is not confined to the sinner. Why, bless you, you'll find it in the church itself! I'll venture to say that there are deacons in the churches in this country who would not vote to drive out whisky, because if they did it would reduce their rents.

No conscience! You will go on doing the meanest and lowest down things in the world for dollars and cents, and then you will go to your Bible and your pastor, and you will look God in the face and say:

"Well, I'm obliged to live."

Who told you that? It's a lie. You're not obliged to do anything of the kind. Neighbor, you can die any day of your life. There's plenty better men than you are dead.

I have had some say to me and write me blood-curdling letters, saying, "We will shoot you down tomorrow night;" and I have looked them in the face and said, "Fire away." And I have said to myself—"If they follow me to my

bed tonight and slay me with the assassin's knife, what of it? I'll be in Heaven before they get home." And will any fellow growl about going to Heaven before his time? Stay by your convictions, and men will honor you. But if you're one of those little conscienceless fellows, afraid to speak your mind, then your friends have a contempt for you and your enemies don't know you're in the world. Stay by what you believe is right, and then all is right. Stab your conscience to death, and then you stab everything that can hold you back on your way to ruin.

Conscience, the Brake That Would Keep You From Going to Hell

The first great physical power in this nineteenth century, to my mind, is the throttle valve of the locomotive engine, and the next greatest power is supplied by the air brakes. In the first you have the go ahead power; in the next, the check power. I have sat on the engine of one of these trunk lines talking to the engineer. I have watched the engine as it rolled along. I have sometimes looked ahead, and said to the engineer: "Sir, see the cattle on the track!" And as the engine was rushing ahead with its mighty momentum, the engineer turned the air brake round, slipped every brake on every wheel, and he pulled his whistle lever, and just as we would reach the place where the cattle were standing the last one would disappear. I said once to one of these engineers, "Sir, what a blessing these brakes are!" and he replied and said, "Mr. Jones, the schedules we make now would be impossible without these brakes."

The greatest power God ever bestowed on man is his will power, the power to go ahead with the right; and the next greatest power is the won't power, the power that will say: "I'll die before I will go on with that; I'll stop that wrong." That is the power that enables a man to put the brake to bring a stop to his downward career. That is the power which enables him to turn to God and give up his ways of sin, and to come to a better and nobler life.

A short time ago an engineer on one of the eastern trunk lines pulled his great passenger train up a long summit and through a long tunnel. And just as he came out on the other side of the tunnel he looked at his watch. "We are sixty minutes late," he said, "and I must make connection this morning. I'll make up what time I can between this and the river, which is just seventeen miles." He jumped up on the cushioned seat by the side of the lever and pulled it up until it was nearly perpendicular. And the engine jumped down that incline till it had attained a momentum of seventy miles an hour. And then, just as he came within one mile of the long bridge, he saw it was time to slow up. He went to the brakes, but, oh they would not work. He caught the whistle lever and pulled at it to signal to the brakemen to turn the levers on at the other end of the train. The brakemen got together for a moment and consulted, and they said: "We daren't stand on the platform. See how the train jumps! We'd be instantly thrown off." Then the engineer called again to have the brakes applied. The excitement of the warning told that if the brakes were not applied instant death awaited them. And the conductor ran up to the brakemen and commanded them to put on the brakes. But they said: "We cannot do it."

He answered:

"If they're not applied, it means instant death to us all."

The brakemen said:

"We cannot go on that platform; it is death to us if we do; we will risk it here with the balance of you." A moment later the engine rolled onto the bridge, then the mail and baggage cars, then the first and second class coaches; then the Pullman cars swerved and struck the bridge, and all, with their human freight, fell into the river below.

There are men here listening to my voice who are approaching the bottom of the downward hill to Hell. And what if the brake will not work? God pity the man who is thus running down and who has gone to the point where the brakes will not work!

(From BEST LOVED SERMONS OF SAM JONES. Published by Walt Holcomb, copyright 1950. Used by arrangement with publisher. May be purchased from Sam Jones Foundation, 80 Park Lane, N. E., Atlanta, Ga. Price \$2.)

We Shun God's Proven . . . ?

(Continued from page 1)

Mass evangelism, conducted by evangelists, and revival campaigns are part of God's appointed method of soul winning in the churches, and a way to grow soul winners and edify and grow the body of Christ. Yet there is a widespread prejudice against evangelists, and against evangelistic campaigns conducted by evangelists. And the churches who will not have evangelism of the Bible kind cannot have the fruits of evangelism. The members of such churches grow lean spiritually; they develop perverted ideas concerning New Testament Christianity. Such churches wither spiritually and have a tendency to lose out in soul winning. They get some members from their Sunday Schools, and some of these are saved, but they miss the revival fires.

The animus against evangelists and evangelistic campaigns has received aid and comfort from some of the theological seminaries and Bible schools, in Christian periodicals and Bible teaching circles. Dr. Lewis Sperry Chafer, long president of the Dallas Theological Seminary, wrote a book titled, *True Evangelism*. This particular book is deadly. It particularly attacks the type of evangelism done by D. L. Moody, by R. A. Torrey, by J. Wilbur Chapman, by Billy Sunday, by Gypsy Smith; the kind done by Evangelist Hyman Appelmann, Dr. Bob Jones, and most other reputable evangelists. The book discourages public profession of faith, insists that evangelists should not give an invitation (nor a pastor) for people to come forth publicly to confess their decision to take Christ as Saviour. That book is a part of the general, unscriptural revulsion against God-called and God-anointed evangelists. Actually, the men who believe that book and follow it win very few souls, and the deadly teaching of it has blighted the ministry of hundreds, perhaps thousands.

I led an evangelistic campaign in a Presbyterian church where the pastor was trained in the attitude of Dr. Chafer's book on evangelism, in fact trained under Dr. Chafer. He had been pastor of that church thirteen years. Not once had he ever had a revival campaign in the church, until my coming. Most of the time he had not even had a Sunday evening service. Few times had he ever given an invitation to accept Christ publicly. Most of the mem-

bers of the church did not even profess to be converted. I judge that about fifty of the church members claimed Christ during the two weeks' campaign, as well as about fifty others who were not members of that church.

One widely-known editor and TV speaker for the National Council of Churches is such a strong hyper-Calvinist that he believes some are predestined to be saved and were saved perhaps when babies or before they were born, but others are predestined to go to Hell, and that Christians are not responsible for whether lost people are saved or not. Therefore he gives no public invitations to accept Christ, and is not a friend to mass evangelism and evangelists and the proven methods of evangelism which are blessed of God.

Another editor and pastor, a very gifted though cynical man, wins few souls himself, yet frequently criticizes evangelists and particularly fights proven methods in evangelism. Evangelistic music, advertising, colorful speech, use of films, the personal testimony of converts are all disdained under the term "Hollywood evangelism." He thinks the putting of a gospel sermon on film, to be seen and heard by multitudes is a sin and compromise.

But we know that the Apostle Paul, who preached from Mars' Hill in Athens, would not have failed to use useful publicity. And he who was all things to all men that by all means he might save some would certainly have been glad to use films, music, the testimony of converts, and whatever else he could to get the crowds and win them to repentance and faith in Christ.

Those who oppose and criticize and slander evangelists and mass evangelism need not be surprised that their churches win few souls. They are scorning God's appointed men and methods in soul winning.

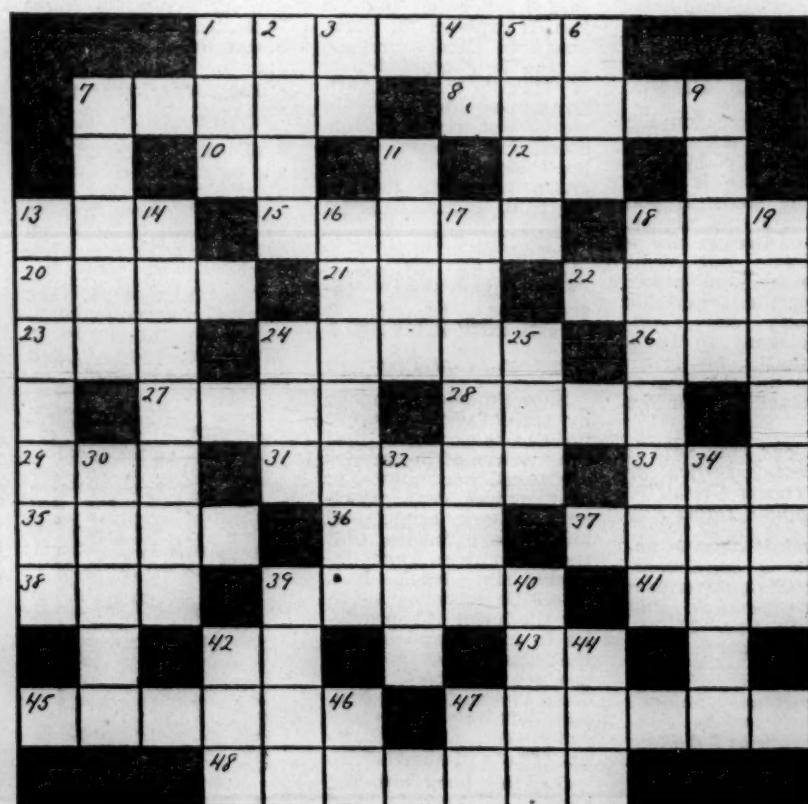
I am saying that churches who have a prejudice against evangelists and mass evangelism of the type that God has blessed usually do not win many souls. Sometimes they win none at all.

II. Without Public Invitation to Accept Christ and Claim Him Openly, Few Are Saved

Dr. Chafer's book, *True Evangelism*, discourages the giving of (Continued on page 11)

IN CASE YOUR WONDERING...

By Aunt Barbara



Name _____ (PRINT)

Address _____ (PRINT)

City _____ Zone _____ State _____ (PRINT)

for that month. If you prefer a book previously offered, please indicate your choice. The answer to puzzle No. 6 will appear in the February 22 issue of THE SWORD OF THE LORD.

what to do with the cards you have received if you don't have enough to send in for the book offered in January, let me say again, "Keep them." Each book requires four of these cards, so you will need all I send you. At any time if you prefer a book previously offered instead of the current book-of-the-month, please indicate which one you want, and I shall be glad to send it to you.

Bible Baptism is the book offered for February. It is a very clear presentation of a much discussed subject. I am certain you will want it; so work hard on the puzzles!

1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Barbara, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, FEBRUARY 16, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. **SAVE THESE CARDS. THEY ARE IMPORTANT.** When you have four cards, mail them to me, and you will receive the book offered

- Clews Across**
- Afflictions sent by God when Pharaoh refused to let the Israelites go
 - Hebrew lawgiver
 - This became blood (plague)
 - Iowa (abbr.)
 - Concerning the matter (abbr.)
 - Term (abbr.)
 - Hurts
 - Companion
 - Ice from the clouds (plague)
 - New (German)
 - He went before the ark when David brought it to Zion (II Sam. 6:4)
 - Union of Horticultural Societies (abbr.)
 - Rearrange "gores," o — — —
 - In the year before Christ (Latin abbr.)
 - They bite. The dust became alive with them (plague)
 - Raise
 - Dean of the French Extension (abbr.)
 - A son of Shobal (I Chron. 1:40)
 - Association for the Advancement of Science (abbr.)
 - Son of Shuthelah (Num. 26:36)
 - Son of Bela (I Chron. 7:7)
 - Wild animal of Palestine
 - A stick; Aaron performed a miracle with it
 - Meagre
 - Units of time (abbr.)
 - Longest river in Italy
 - Lives
 - Confirm
 - Inflammatory sores on man and beast (plague)
 - Aaron's 38 across became one

Clews Down

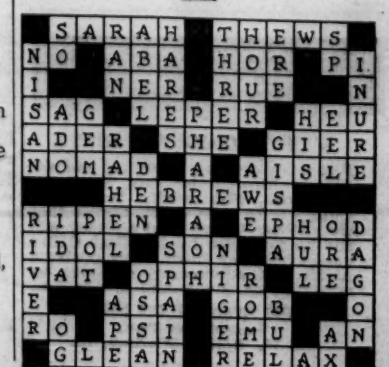
- Letter of the Greek alphabet
- Rachel's sister
- The Roman libra or pound, bronze coin
- University of Washington (abbr.)
- Organs of hearing
- Saint (French abbr.)

Puzzle Number 6

- A desert spring whose waters were sweetened (Exod. 15)
- Son of Micah, the prophet (I Chron. 5:5)
- Only God can make one.
- This came with fire which ran along the ground (plague)
- Lead astray
- Innocent, pure, heavenly
- A fatal disease of horses and cattle (plague)
- The Egyptian king who held the Israelites
- Another plague. They ate everything green.
- Wood sorrel, o — —
- Japanese coin
- Leaping amphibians which filled the rivers and the land (plague)
- Son of Enoch (Gen. 4:18)
- Moses' brother
- Boil or blain (plague)
- Rearrange "lint"
- Secretion from 39 down
- Rested
- Son of Shuah, a Canaanite maiden, and Judah (I Chron. 2:3)
- Exist

Answer to Puzzle Number 4

IV



We Shun God's Proven . . . ?

(Continued from page 10)

a public invitation for people to decide for Christ and manifest it openly by coming forward or in any other way. This new theory is that to ask people to confess Christ openly and make their decision known, adds works to salvation and so dishonors God's free grace. But the simple fact is that the Bible plainly commands public profession of faith, and Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Public profession does not save, but public profession of the saving faith is clearly expected of new converts in the New Testament.

And centuries of Christian experience have proved that where lost sinners are not invited to surrender to Christ in the heart and confess Him openly in some public fashion, few people are saved. Churches which do not have a public invitation for sinners to come to Christ and confess Him openly do not have many saved.

It is true that people may be saved in personal work outside the services, may be saved in Sunday School, may be saved as they sit under the preaching of the Gospel. But the fact remains that relatively few people are saved in churches where there is no public invitation for those who will accept Christ to make it known, either by taking the preacher's hand, or by coming to an inquiry room for further instruction, or by standing before the congregation. Preachers who do not believe in public profession of faith likewise do not specially believe in personal soul winning. And the kind of preachers who do not give an invitation are also the kind of preachers who do not win souls, with almost no exception.

Timid souls sometimes fear that if the minister asks for a clear division of the congregation to show who are converted and who are not, asking people to make it known that they are saved, it will embarrass unconverted people and keep them from the services. Likewise such timid souls feel the same way about public invitation to accept Christ. They want to please the people. To press the matter of a decision for Christ in the services might offend the wicked and the worldly. Sometimes it is said that public invitations are "high-pressure" and that lost sinners should not settle the matter until they are alone, and without the influence of the public service, the preacher's insistence, the pleading of the invitation song, and the encouragement of friends.

Here are some very strong reasons for giving public invitations to accept Christ and to confess Him openly:

1. Public invitations set the influence of the entire church back of the doctrine that sinners must accept Christ as Saviour or be lost forever. In communities where the invitation to accept Christ and confess Him openly is not customary, the general public never has a clear conception of the need for a new birth, received by a simple acceptance of Christ in penitent faith.

2. Public invitation to sinners to accept Christ and claim Him stresses the fact that sinners should "do it now." D. L. Moody preached one night in Chicago on "What Shall I Do Then With Jesus?" At the close of his sermon he said, "Next Sunday night I will preach on the crucifixion. You who are unsaved go home and think it over and be ready to decide what you will do with Jesus next Sunday night." Before the service closed the fire bells were ringing. The great Chicago fire had begun. That night Farwell Hall and Chicago Avenue Church burned down, with most of Chicago. D. L. Moody never preached to the same crowd again. He said later, "I would gladly see my right arm cut off at the shoulder rather than ever again tell people to wait a week to decide what they shall do with Jesus."

If the preacher preaches ever so fine a sermon and simply dismisses the crowd, any lost sinner present may feel that this is a serious question which he must decide someday, but he will do so at a

more convenient time. But if, following the sermon, the earnest pastor or evangelist presses the call of God and urges that decision be made right now, the entire church and pastor goes on record for teaching that sinners should accept Christ immediately, with no delay.

3. The invitation to accept Christ and claim Him openly in a service greatly simplifies the plan of salvation in the minds of people. If one can decide now earnestly and seriously to accept Christ, and can have a new heart before he leaves the building, and can claim Jesus publicly with all the assurance that sins are now forgiven and he is God's child, the whole matter of salvation is simplified and made clear.

4. Public invitation encourages a clean break with the past and the immediate beginning of a new life. One who comes out openly, publicly to claim Christ as Saviour knows that now people will expect him to live a different life.

5. The public invitation to accept Christ and claim Him openly, when accepted, thus encourages and obligates the new convert to act like a Christian, to give his testimony, to follow Christian baptism as commanded in the Bible, to unite with a church, all soon after his conversion. And all this is normal and proper and follows the New Testament pattern.

Churches where there is not regularly a public invitation to accept Christ and claim Him openly naturally have very few people saved.

III. Churches Which Discourage Ardent Personal Soul-Winning Effort Are Not Fruitful Churches

People sometimes say, "I do not believe in personal work." You may be sure, dear reader, if that is your opinion, that you are not alone. Satan does not believe in personal work for a Christian, either. There are many forms to Satan's opposition to personal soul winning. Sometimes the opposition comes through timid Christians, sometimes through ungodly lost people, sometimes through modernists who do not believe the Bible and do not believe sinners need saving.

a. There are those who believe in personal work but would limit personal soul winning in so many ways as to make it less effective. Certainly, they say, personal work is in order but one must not argue, one must always be tactful and never offend, a man must never talk to a woman nor a woman to a man, two people must never talk to the same sinner or one soul winner to two sinners, or the worker must not stay long to plead, etc. Stress is laid upon "tact," though the Bible does not mention that at all as a part of the soul winner's equipment. True, we are to be "wise as serpents and harmless as doves" but the Lord Jesus never intended that counsel to make us go slow in soul winning.

b. Some are always afraid that sinners will be "overpersuaded." I have known parents, professing Christians, who seized their children and marched them out of the church building when personal workers talked earnestly with the children about accepting Christ as Saviour.

Even theologians sometimes express the fear that if a personal worker is fervent and insistent he may do "more harm than good." However, the Bible nowhere gives a warning to be careful lest we overpersuade sinners.

Satan has started this silly lie that people claiming Christ in times of spiritual excitement are not as apt to make good Christians as those who are more calm and deliberate about the matter; that those who are pleaded with by others are not as apt to be as definite in their decision as those who, without any encouragement, come to Christ. Actually, that is untrue. Those who are won to Christ by pleading and tears and solemn warning often make good soul winners who win others the same way. Those won in revivals make the best Christians, and those who are won by fervent entreaty are more apt to be fervent

in entreaty themselves.

c. Lukewarm Christians are especially apt to object to personal soul winning done in Christian services. Used to the formal services of the average church, timid souls think when an invitation is given to accept Christ—when personal workers approach unconverted people to urge them to come forward, publicly accepting Christ, or to go to an inquiry room, where they will be instructed with the Word of God on how to be saved—that such personal work is offensive, that it may drive people away, and do more harm than good. Long years of revival experience have proven that a bit of encouragement, a hand on the arm, a word in the ear by a friend or loved one during a public invitation to accept Christ, often makes the difference between Heaven and Hell for eternity for a sinner. All the great evangelists I know about, including Charles G. Finney, D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Billy Sunday, Gypsy Smith, Dr. Biederwolf, Sam Jones, Bob Jones, etc., have all encouraged quiet, Spirit-led, personal soul winning in the public services. My own father was converted one night after he had insulted a personal worker and stalked from the church house, vowing never to enter it again. Some people indeed are offended by personal soul-winning efforts, whether in the church or outside. But many of these get saved because the arrows of conviction which irritate them eventually lead them to trust Christ. And if people must go to Hell, they ought to be warned solemnly and earnestly, and they ought to be pleaded with by those who love them, before their opportunities for salvation are gone forever.

Where would be a better place to speak about Christ and salvation than in the house of God, whether in a regular church service where an invitation is given to accept Christ, or whether in a revival campaign? In banks they talk about money, in grocery stores they talk about food. In garages they talk about automobiles. On the farms they talk about crops. People who come to church are presumably interested in God and the Bible and salvation. Personal work among them would be more apt to bring fruit than personal work among others who are not so interested. And it is easier to win people to Christ in church services, people who have heard the Gospel, people who have been moved by the pleading refrain of gospel songs, than at some other time and place.

Churches that shun the proven methods of evangelism, especially those that shun personal soul winning, will not have many people saved.

IV. Churches Which Do Not Take Advantage of Daily Vacation Bible Schools, Child Evangelism Classes, and Aggressive Sunday School, House-to-house and Hospital Visitation Fail to Win Souls

Daily Vacation Bible Schools can be made to yield large fruit for Christ in precious souls saved. Some churches have no Daily Vacation Bible Schools. Others spend the time in manual work, in entertainment, in singing, and do not win souls.

Child Evangelism classes ought to be in every community where special groups of children meeting in homes or parks can be taught the Word of God with flannel-graph, with object lessons, with Scripture memory work. Thousands have been saved in this way.

Modern Sunday School methods introduced and pushed will make the Sunday School a great soul-winning agency. Southern Baptists have particularly developed the modern Sunday School. Some features of such Sunday Schools are these: a. The Sunday School is counted the work of the whole church, led by the pastor as pastor of the Sunday School, as well as by an educational director or superintendent. b. Full training of workers, if possible, with the supervision of a trained Sunday School executive who should spend all his time in such work. c. Six-point record system, which helps get children into the preaching

service, keeps records of absentees, etc. d. A census, followed by diligent visitation to enlist members in the Sunday School in various classes and departments. e. Careful departmentation of the Sunday School with department assembly rooms, separate opening services, etc., supervised by department superintendents. f. Vigorous visiting of all absentees. g. Combined morning service expecting practically all of the Sunday School to go into the morning service. The morning sermon is made evangelistic, as in most Southern Baptist churches, more people are saved in Sunday morning services than in evening services. Sunday School attendance often exceeds that of any preaching service.

Special opportunities for soul winning are visitation of the sick

in hospitals with special music; giving out of Christian literature and personal work; services and visitation in jails; Monday night visitation of lost people by men of the church, sometimes by teams of both sexes; street services and park services; soul-winning teams in city missions or in service men's centers.

The churches that win souls are the churches which adopt soul-winning methods.

— THE END —

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Did Bishop Oxnam Call God . . . ?

(Continued from page 3)

the faith and in opposing modernism is exactly what the Bible requires of an orthodox Christian does not impress you. I am sorry about that. That shows a bias, which will necessarily be yours as long as you go on supporting an organization which encourages men to take vows they do not mean and do not follow and supporting those who are radically opposed to the historic Christian position, though they deceive common people about it.

"I am glad you wrote me and I thank you for it. And I hope you can understand why there are certain changes in viewpoint and certain new awareness of conscience about holy vows and the historic Christian faith which you must reach before you can understand what we are compelled as Bible-believing and Bible-obeying Christians, to do.

"In Jesus' name, yours,"
(Signed) John R. Rice

Again the Methodist Minister Writes, Accusing the Editor of "Most Conspicuous False Statements" and of Coining "Dramatic but False and Venomous Statements"

On November 21 the minister in question wrote again. He says, "I pointed out one of the most conspicuous false statements in your 'Dirty Bully' article as shown by the quotation on which it was based . . ."

And again he says, "If I were to attack you as violently as you do Ferre, Newton, and others, I might begin by publishing a critique demonstrating that you write so recklessly that you coin dramatic but false and venomous statements to shock unthinking readers and that you distort Scripture to gain its sanction for arguments so extreme that you cannot sustain them by a calm exposition of relevant evidence . . ."

And then the brother says, "If there is any fair way to demonstrate that my conclusions are mistaken, I would gladly be corrected."

The Editor Offers the "Fair Way to Demonstrate" That Bishop Oxnam Did Clearly Teach That the God Pictured in the Old Testament Is a "Dirty Bully"

Since the minister who wrote wished some fair way to demonstrate that his conclusions were mistaken, the editor wrote him the following letter:

"My dear Mr. ———:

"In your letter of November the 3rd you accuse me of perverting and misrepresenting what Dr. Oxnam said. I did not answer that charge. It was loosely made, it was undiscerning, surely, if it was intended to be honest. So I did not go into detail about that, but I gave the fundamental reasons why no man who himself gets his living from those who deny the Bible and disobeys the plain injunction of the Bible about association with unbelievers in the Word would agree with my viewpoint or see it.

"So here you come again with like slanderous accusation. You say, 'I pointed out one of the most conspicuous false statements in your "Dirty Bully" article as shown by the quotation on which it was based.'

"You paid no attention to my careful and kindly analysis of the situation, and return with your slander and your actual misrepresentation of the facts.

"So I go into the matter again and make you an honest offer and challenge. Either you will take me up on the challenge as an honest man should do, or you will know that you have been victimized by dishonest men in the matter, or that you yourself have willfully perverted the facts. I will wait to see which you do, but you and I will both know what an honest man ought to do when you have made such charges and there is a way to settle the matter plainly and beyond any doubt.

"In Dr. Oxnam's book, *Preaching in a Revolutionary Age*, page 79, Dr. Oxnam says:

'Hugh Walpole, in *Winters-*

moon, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, "Father, you hate Jehovah. So do I. I loathe him, dirty bully!" We have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, "Dirty-bully." Injustice is an offense, and inequality a stench, in the nostrils of Jehovah also. Such must be denounced by preachers in a revolutionary age; and, just as our thought of God had to be moralized to represent him to moral men, so too our conception of God's world must be made moral if man is to say in honesty, "I believe in God the Father Almighty, Maker of heaven and earth."

"Now I suggest two ways, either one of which would prove my point, I think, absolutely. Either you may present these questions to Bishop Oxnam and ask him to answer them fairly, briefly and to the point. Or you may select the wisest man you know and I will select some reputable and honest Christian brother, and these two may select a third, and then may answer the questions from Dr. Oxnam's plain statements and we will abide by their decision.

"If Bishop Oxnam refuses to answer, or if he answers dishonestly, I will present it to a jury of men you and I will agree upon, and have them pass judgment upon it, and I will abide by their decision. But I think Bishop Oxnam will not deny his own plain statements.

"Now here are the questions which I ask you and if you read the passage quoted above, you will find the answers to these questions. You may ask Bishop Oxnam to answer them or we will select a jury as suggested, to answer them.

"1. Does the passage quoted say that the boy heard read from the Old Testament 'of the terrible God who sent plagues upon the people and created fiery serpents to assault them'? Was not this Jehovah of the Old Testament?

"2. Was it the Jehovah of the Old Testament about whom the boy said, 'Father, you hate Jehovah. So do I. I loathe him, dirty bully'?"

"3. Does Bishop Oxnam approve the boy for calling that God of the Old Testament who sent plagues upon the people and created fiery serpents to assault them, a 'dirty bully'?"

"4. Does Bishop Oxnam refer to 'a conception of reconciliation associated historically with an idea of a Deity . . .', that is, the atoning death of Christ on the cross, the historic Christian position that Christ died to pay for man's sins and satisfy God's judgment on sin? I say, does Oxnam refer to that conception of reconciliation or substitutionary atonement? Yes or no?

"5. Does Oxnam repudiate the Bible doctrine of atonement, believed and taught through the centuries by historic Christianity?

"Now if you can read English you can find the answers to these questions. If you do not believe your own eyes, then ask Bishop Oxnam. And if you do not want to take the matter to Bishop Oxnam, submit it to a jury, you selecting one reputable man whom you trust, and I selecting another, and they two will select a third party and let them answer these questions. I will publish the answers.

"It is an easy matter to slander a Christian worker who defends the Bible. You, a friend of Ferre and Oxnam, openly defending these notorious unbelievers in the

Word-for-Word Inspiration . . .

(Continued from page 1)

the words just as written, difficulties disappear and the truth shines forth. The more microscopically we study the Bible, the more clearly does its divine origin shine forth as we see its perfection of form as well as substance.

Are all parts of the Bible equally inspired of God?

All Scripture is given by inspiration of God, that is, is God-breathed (II Tim. 3:16). There is no warrant for the change that the Revised Version makes in this passage. As originally written the entire Bible was infallible truth, and in our English version we have the original writings given

historic Christian position, take delight in your hard words to me. Now let's have some good honest accounting, and may God be with you. I wait eagerly to hear from you.

"In Jesus' name, yours,"
(Signed) John R. Rice

Will this minister make the test and find whether Bishop Oxnam does deliberately repudiate the Old Testament and teaches that the God of the Old Testament is "a dirty bully"? No, we think he will not. If he should come to that conclusion, then he would be in the terrible position of either living with himself, knowing that he is every day breaking his ordination vows to defend the Articles of Religion of the Methodist Church, to oppose modernism, or he must break his allegiance to modernistic bishops, modernistic literature, and the modernistic schools and denominational program of the Methodist Church. And that would mean, we suppose, giving up his ministry and benefits. We do not believe that the man will press the matter to a conclusion and threaten his own peace of mind and his friendships and standing in the Methodist Church. But now, of course, he will know that it is because he does not wish to know what Bishop Oxnam said and means, and refuses to check with Bishop Oxnam himself, or to have Bishop Oxnam's statements clearly analyzed by unbiased good men, if he does not do it.

with substantial accuracy.

But not all parts of the Bible are equally important. For example, the genealogies given in I Chronicles 1 to 9 are important, far more important than the average student of the Bible realizes, but they certainly are not as important to the believer today as the teachings of Christ and the apostles.

If the Holy Spirit is the author of the words of Scripture, how do we account for variations in style and diction—that, for example, Paul always uses Pauline language, and John, Johannine language, and so on?

Even if we could not account at all for this fact, it would have little weight against the explicit statements of God's Word. Any one who is humble enough and wise enough to recognize that there are a great many things which we cannot account for at all which could be easily accounted for if we knew a little more, is never staggered by an apparent difficulty of this kind. But in point of fact it is easy enough to account for these variations. The simple explanation is this: The Holy Spirit is wise enough and has facility enough in the use of language in revealing truth to and through any individual to use words, phrases and forms of expression which are in that person's vocabulary and forms of thought to which that person is accustomed, and in every way to make use of that person's peculiar individuality. It is one of the many marks of the divine wisdom of this book that the same divine truth is expressed with absolute accuracy in such widely varying forms of expression.

If the Bible is verbally inspired, why do not the gospel writers give Jesus' and other persons' words exactly? I can understand how their accounts of acts may differ, but His words cannot properly be rendered one way by Matthew and another way by Luke if verbal inspiration, as applied

for instance to Galatians 3:16 ("seeds" or "seed"), is correct.

The gospel writers do give "person's words" exactly when it claims to give them exactly. When they only claim to give the substance of what they said they may not be given exactly. But while they give Jesus' words exactly they do not always claim to give all that He said, so Matthew may give part of what He said, and Luke another part of what He said, and to get all that He said both accounts must be taken. Matthew gives the part that was adapted to his purpose, and Luke the part that was adapted to his. It is well that they are given in just this way, for it is one of the many incidental proofs that the Gospels are independent of one another and not composed in collusion with one another.

Furthermore, it must be borne in mind that the words of Jesus given by Matthew and Luke were spoken in Aramaic and translated by Matthew and Luke into Greek. There is reason to suppose that the utterances recorded by Matthew, Mark, and Luke were largely those that Jesus spoke in Greek, for it must be remembered that in the time of Jesus the people in Palestine were a bilingual people.

(From PRACTICAL AND PERPLEXING QUESTIONS ANSWERED. Moody Press, 35c. Very valuable.)

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tists in Seattle and California.
Now, celebrating his 25th anniver-
sary in the ministry, Brother
Jensen is re-entering the field of
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One day I read in the 10th chapter of Romans, "Now faith cometh by hearing, and hearing by the word of God." I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.

—D. L. Moody

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